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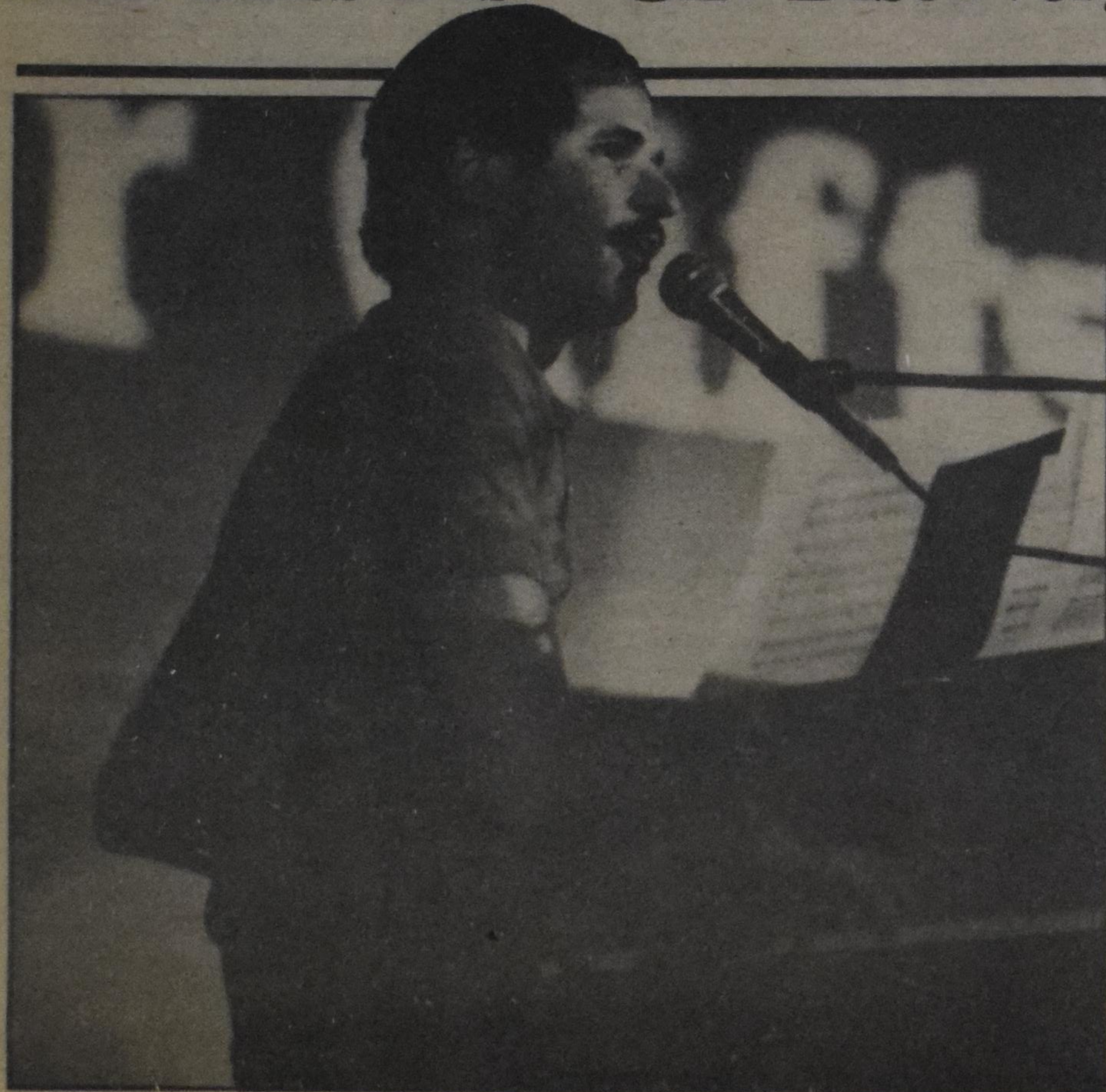
Ont. Alliance of Christ. Schools,
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CALVINIST CONTACT

36th YEAR OF PUBLICATION, No. 1803

AUGUST 28, 1981

Maritimes host "Gift Discovery" event



James Ward, an impressive entertainer, during one of his quieter moments.

by John Knight

Mr. Knight is managing editor of *Insight*, a youth magazine.

The local merchants along Wolfville's Main Street got a quick lesson in spelling. Until noon on July 31 most of them displayed signs that said "WEL-COME YOUNG CALVANISTS." But

throughout the afternoon and evening the homemade signs were removed from the store windows and either crudely or professionally altered to read "CALV-I-NISTS." It was one of several lessons they learned from more than 1,500 conventioners who invaded what is usually a quite summer town and made it home base for five action-packed days.

The occasion was the 1981 Young

Calvinist Convention, the first one in "the far east," and the seventh one in Canada for the sixty-two-year-old organization. Conventioners had come by car, motor home, chartered bus, train, trans-continental jet and even by bike. For an estimated 1,300 it was their first time ever in the Atlantic provinces and when the convention was over, many of them said they'd be back some day. Excellent weather and scenic beauty contributed to the impressions they took home from Nova Scotia. But there was much more that made their experiences in this faraway corner of our continent so rich and unforgettable.

A people convention

Much of the credit goes to those who organized the convention and pitched in during the five-day affair with total dedication and quiet, effective service. This may sound like flowery language about people who would readily admit they simply did what needed to be done. But it's precisely these people who worked behind the scenes who were responsible for running the convention as though they'd done it all their lives. So hats off to young and old who pitched in from Kentville, Shubenacadie, Truro, Halifax and New Glasgow, Nova Scotia, as well as the enthusiastic people from Fredericton, New Brunswick, and Charlottetown, P.E.I.

There were others, too, who made it a "people" convention. There was the staff at Acadia University, from dorm matrons to commissionaires, who made everyone feel at home . . . and welcome. There were leaders, dorm counsellors, speakers, performers and medical personnel who were available

(around the clock it seems).

In a real sense they illustrated better than a hundred speeches what this convention was all about, a discovery and sharing of gifts. From cookie-baking grandmothers in a nearby church to stage-hands who worked with a stubborn P.A. system and a certain medical doctor who could always be found (but not as easily awakened) to handle middle-of-the-night emergencies, they gave much of themselves.

Search for your gifts

This giving (as it became clear during the convention) can be done most effectively once you know "where you shine" as a Christian. And to find that out it's good to take an inventory first, to ask yourself some questions, to go

Continued on page 5



Ottawa, too, will soon have an old age home. See page 8.

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Calgary's Shalem Manor — A vision becomes reality

Care had met nearby at the Calgary Christian School. Mr. Wagenaar remembered at the opening, the late Chet Zeilstra, who as a treasurer of the Society, worked with great zeal and dedication towards the opening of Shalem Manor.

In his presidential report, he stated, "Twenty-five years ago we were building churches, then we were led to build schools and now we have come to build Senior Citizens' Homes."

About 200 people assembled after the annual meeting near the entrance of Shalem Manor. Mr. Bill Verveda, the incoming president, extended a warm welcome to the special guests. He thanked the architect Roger Woods for the functional design and solid structure of the Home and expressed the Society's warm gratitude to the Christian Education Foundation of Calgary for its donation of the Property of one acre.

Mr. Verveda then outlined briefly the highlights in the history of the Society. The consistories of the Reformed, Canadian Reformed and Christian Reformed churches in the greater

Calgary area, encouraged their members to establish a Society for Senior Citizens' Care, which came about in 1974. The seed was planted and it grew especially when the Lord gave it in the heart of the CEF board members to donate the title of an one-acre plot to the Society, large enough for Shalem to build a 50-unit home. It grew further when C.M.H.C. made the commitment for a \$2 million mortgage, based on the Society's ownership of the land. Mr. Verveda explained the word "Shalem" refers to the condition Jacob was in after his arrival from Padanaram (Gen. 33:18) and after his fearsome encounter with Esau: "Safe and in Peace." By adopting this name the Society hopes and wishes that Shalem Manor will afford a condition of peace and safety to all its future senior citizens.

Pastor Jim Joesse of the neighbouring Emmanuel CRC lead the audience in a prayer of thanksgiving. Two youthful trumpetists: Mark DeJong and David DeGroot, added to the praise of God by playing: "Beautiful Saviour." In

Continued on page 3



Calgary's Shalem Manor with The Emmanuel Christian Reformed Church building in the background.

by F. Hank Verhoeff

On a pleasant summer evening, on June 29, Shalem Manor, a Christian Senior Citizens' Home in Calgary, officially opened the doors of 50 self-contained suites to their new residents. First, a red ribbon, held up by Mr. Gabriel Gatt of C.M.H.C.-Calgary and Mr. Clarence Wagenaar, Shalem board president, was cut by Mrs. Arie VandenBerg, the oldest former board

member. The red ribbon stood for the past: the realization of a vision through hard work.

Then a blue ribbon, held up by Roger Woods, the architect and Mike Smith, a Royal Bank manager, was cut by Mrs. Cornelia Hoogenboom, the oldest Shalem Manor resident. The blue ribbon symbolized the future: happy living for Shalem's residents under the guidance of the Holy Spirit.

Beforehand, 75 members of the Shalem Society for Senior Citizens'

VIEWPOINT

The Reformed (Calvinist) voice has grown in 25 years

Should an historian compare this issue of C.C. with one in 1956 — just 25 years ago — he would see a tremendous shift in news focus.

We know that the Reformed churches in 1956 were in their formative stages. The wave of immigration resulted in the creation of dozens of new churches and Christian schools. Most of those immigrants were in their 40s when they crossed over to Canada. And now they are retired.

That fact is reflected in this issue. A number of senior citizens' apartments and nursing homes are springing up across the country in much the same fashion as Christian schools once did.

There are two noticeable differences between these two phenomena. The Christian schools of the '50s were very basic, block structures and they were funded through free labour and drives. Today's senior citizens' apartments and nursing homes generally have the backing of government grants and/or loans to cover the construction costs (usually exceeding \$1 million) and they are being built by bona fide construction companies and with the use of actual architects yet!

A 21st century historian might marvel at the tremendous impact which the Reformed churches had on Canada in 1981 in comparison to 1956. Most churches of Reformed persuasion are lights in their communities today. They provide leadership in civic and social affairs.

Provincially, governments have taken note of the existence of Christian schools and in most cases some form of grant formula has been worked out to recognize this alternative education.

Christian organizations have grown out of the Reformed community in Canada. CLAC provides a strong voice in Christian labour, C.J.L. Foundation gets a hearing at both provincial and federal levels when it speaks up on public justice issues, CFF is strong in agriculture.

In 1956, the Christian Reformed Church was beginning to take hold in Canada but it still relied heavily upon American leadership and financial support.

About 75,000 Christian Reformed people live in Canada today, one quarter of the total bi-national denomination. The Canadian Reformed Church has 9,000 members, the Reformed Church in

America has about 7,000 members, The Netherlands Reformed Congregations has 3,200 members and the Free Reformed Church has just over 3,000 members.

All of these churches were "born" in the 1950s in Canada. Since that time, Canada has grown from a mission field to one which sends out missionaries.

The Reformed denominations in Canada have grown up fast.

Visions of the 1950s became reality by the 1980s. Reformed Christians came to Canada with memories of Christian social action in The Netherlands. They remembered the ARP and they were determined to create a Christian political voice in their new country. They grew up with Christian education, and they grew up with Abraham Kuiper. Those dreams came with them when they moved to Canada in the 1950s and they worked hard at fulfilling those dreams during the past generation.

There is but one regret. When all of these Reformed Christians emigrated from Holland they took their denominations with them. They could not brush

over their denominational differences for the sake of Reformed unity. They looked at Dutch history and proceeded to duplicate those denominations in Canada. One cannot blame them for their isolationistic stance. It was, at the time, the only tie with their old country to which they could still cling.

There will hopefully come a time during the next 25 years when we will be able to proclaim the Gospel of Christ *together* as Reformed denominations, rather than individually, where we can support Christian causes together such as missions, public justice, politics.

We have come a long way in 25 years to establish our own identities as Reformed denominations. We have worked in isolation rather than side by side. Christian schools are built side by side, providing a diffused beacon to the world around it. Will senior citizens' apartments also be built side by side to carry this most uncharitable Christianity to the grave with them?

We have grown considerably in 25 years. Let us now devote our energies to a broadened vision of ecumenicity. Let us attempt to grow together.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelder

Sects and cults — 1

EDITOR'S NOTE:

Rev. Johan Tangelder has spent this summer in extensive research for this series of articles which will deal in depth with sects and cults. The first few articles will deal with background material on why the sects are so popular today. Then, in a few weeks, he will begin his critically accurate analysis of various sects and cults around the world.

On the eve of his world-stirring installation, Pope John Paul II told the world media of the beginning of a great spiritual revival. "You can be encouraged at the new importance that people are giving the Church and spiritual matters all over the world," he disclosed in an informal talk. And he added: "This is God's moment."

Religious belief is returning. Only a decade ago, theologians asked: "Is God dead?" And for many the answer was obvious. Churches were losing members. Secularism, humanism, and atheism killed off the religious spirit.

Today, religious faith is rejuvenated. "There is no doubt," says Emmett Carter, Roman Catholic archbishop of Toronto, "the swing is definitely toward religion. But it is more profound than just church attendance. What we are seeing is the swing away from the cult of affluence and materialism. All have a yearning for something above the bread and circus of the Roman empire." The conservative, evangelical and fundamentalist churches are growing. Answers, stability and continuity are wanted in an age of doubt, anxiety and rapid change.

The current wave of religiosity has not only led to new life and growth in the conservative churches and Charismatic catholic movement, but also spawned exploitative, strange and bizarre cults and sects, sometimes led by dubious and strong-willed prophets.

In France, among the 20 odd religious sects and cults studied by historical magazines are such way-out groups like

the "Worshippers of Serpents" and "The Worshippers of the Onion." The religious magazine *Priere* (prayer), after carrying out a national survey on prayer, found out that one French person in two now prays regularly. The study revealed that when the French pray, 43 percent of their prayers was for the healing grace of The Higher Power.

North America's religious revival is also in full bloom. Religious books, recordings and trinkets are best-sellers. Racketeers have discovered that there is big money in religious and cult movements. "To rob in God's name is the lowest crime possible," explains an American minister, "but how can we rid ourselves of these vultures without injuring the cause of religion itself?" The cause of Biblical Christianity is hurting through the tenacity, hard-sell and high-pressure tactics of the cults.

The Ontario government commissioned a study of cults and mind-development groups. A report was the result, recommending no new legislation against cults or new religions. There has been at least one attempt by a Liberal MPP to have an anti-cult bill passed by the Ontario parliament. The proposed legislation was rejected after a debate in which both Conservatives and New Democrats put forward spirited civil libertarian arguments.

Through propaganda and aggressive proselytizing the sect and cult members have received world-wide attention. Their often bizarre and baffling behaviour makes one wonder about their appeal to youth. And why are so many people so gullible in our "sophisticated" scientific age?

FOLLOWINGS

In 1975, a distinguished-looking couple held a series of meetings in California to announce that a spaceship would soon arrive to swoop up properly trained apostles into the "next level" of existence. The pair called themselves only "Bo and Peep" or "The Two" — because of their claim to be the "two witnesses" of the End Times in

Revelation. As many as 200 people said farewell to their jobs and even their families, and suddenly followed "the Two" into the wilderness.

Rev. Estelle Lehman of the Foundation Faith of God has done more than 600 angel listenings for a range of people from convicts in prison to politicians. She teaches that you can also contact your angel yourself by simply saying his or her name in prayer and asking for guidance and light. If you have had an angel listening and want to ask specific questions of your guardian angel, you can do so by mail. Cost? A special form suggests a \$10.00 donation for three questions, a \$15.00 donation for five questions, and \$30.00 for ten. Lehman's "church" has a strong emphasis on spiritual healing. It is an offshoot from Toronto's Church of the Process which taught that Satan had to be loved since Christ said: "Love your enemies." Its theology, according to Tom Harpur, *Toronto Star's* religion editor, has now "a fairly orthodox, Christian theology."

It is ironic that the present century,

which has witnessed such a rise and advance in ecumenism and search for the reunion of divided Christian churches, has also seen the rapid spread of sects, cults, the renewal of heresy, sectarianism and schism. Spiritual confusion abounds.

How seriously should we take the rise of the sects and cults? They are no longer harmless and eccentric deviate behaviour patterns. "Sheep-stealing" from the Christian Church is their practice. Their greatest danger is in their claim that they and they alone have the truth and nothing but the truth. Mind-control and manipulation have all too often become the characteristics of the new pied-pipers. Parents have lost their children. Wives have left husbands and vice versa, to follow the call of a cult-leader. Young people have forsaken college and career opportunities. Many have broken ties with family and friends to join a cult commune. No parent should say: "This will never happen to my child." Recruits for the cults have come from solid as well as broken homes.

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Advertising

Display advertising deadline is Thursday 10 a.m. of the preceding week. Classified advertising deadline is Friday 10 a.m. for the next week's issue. See classified page for rates.

Subscriptions

\$17.50 for one year and \$32.00 for two years. Overseas by Airmail \$55.00. Surface mail \$25.00. Calvinist Contact is published by Knight Publishing Ltd., 99 Niagara St., St. Catharines, ON.

Canada Mail: Second Class Mail Registration No. 0-0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

U.S. Mail: Calvinist Contact (USPS 518-090), published weekly except for the 8th and 29th of August and the last issue of December, by K. Knight Publishing Limited, 99 Niagara St., St. Catharines, ON L2R 4L3. Second class postage paid at Lewiston, N.Y. 14092. Postmaster: send address changes to Calvinist Contact, P.O. Box 110, Lewiston, N.Y. 14092.

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LETTERS

Enlightened about council CRCs

Dear Sir:
After reading the *Calvinist Contact* of June 19, I congratulated myself for being a subscriber of this paper for over twenty years.
This state of mind came to the foreground, when I read the letter of Mr. K. Terpstra, under the heading of, "Finding Out."
After reading this letter, I began to realize how blessed we are as a

Reformed Community to have men with such wisdom and insight among us, who can so distinctly discern between being enlightened and blinded and between smart and silly or stupid.
I was also happy for Mr. Terpstra, that he thinks of himself as being enlightened and that now he can clearly see that Mr. Wiekamp and the people who think like him are completely blinded by their

silly ignorance.
Now, there remains, however, a little problem which I am faced with, namely that I also have some serious questions about joining the Canadian Council.
But since I do not seem to have attained the illustrious level of Mr. Terpstra's wisdom, insight and enlightenment, I will have to be content with being blind.
However, I find some comfort in

the fact that this "blindness" as Mr. Terpstra calls it, is for the people who disagree with him, also a feeling of enlightenment.
Personally, I have not much respect for people who cannot intelligently discuss certain concerns of some people who are also genuinely interested in the well-being of our Christian Reformed Church in Canada.
G. Verrips,
Hamilton, ON

Assumed too much

Dear Sir:
Once again I feel compelled to answer Mr. Terpstra's letter in your paper of June 19, 1981. That letter as they would say in Dutch, „Slaat als een tang op een varken.“
I wrote that most people in Eastern Canada were not interested in the Council and am sorry that that was a shock for Mr. Terpstra.
I think that Mr. Terpstra assumes too much, for I could and did enlighten the people I talked to. Surprised, are you not?
I will not deny that I am silly, once and a while (that's what my wife even says), and I will admit, too, that I am not the smartest one around, but I resent it a little bit that Mr. Terpstra and Co. want to pressure people (poor souls, Mr. Terpstra calls them), into something they do not want.
Have mercy on the poor souls.
A. Gerry Wiekamp,
Brockville, ON

Touched by a poem

Dear Sir:
The Dutch poem „Te laat" by Nel Benschoep (July 10) was beautiful. As a widow with grown-up children far away, I can relate to the words very well, and I am sure many readers will.
Some readers are unable to read Dutch, so in a word for word translation, this is what the poem says to me:

Too late
I left you alone too often, when I could not comfort you.
I so often sat and talked, when it would have been better for me to be silent.
I did not give you the support, that

you could have expected from me.
I so lived my life, that I could even forget you.
And now that God has taken you away, because He could use you, Now I wish that you could return, That once more I could say to you, how guilty I feel sometimes, Because I did not do what I could. Because I did not, according to God's purpose, spread some of His joy around.
But what is past, I cannot avoid, however deeply I wish I could. And therefore I keep hoping that Christ did, what I could not do.
Mrs. E.H. M. Sneepe,
Chatham, ON

Clarify statement

Dear Sir:
I am not a subscriber to *Calvinist Contact*, so I thank you for your free copy of the July 10 issue. I found it very informative and refreshing. Please add me to your list of subscribers.
Although many of your articles caught my attention, one of them left me a bit mystified. In the "Newsight" column, Ben Vandezande wrote that the Russians cleverly accept that Christians are among their "best citizens" and "recognize the importance of

Christians in public institutions of society."
It's obvious that the thrust of the article does not depend on the validity of this point. But in the light of the Soviet repression of Christians that we have been told about by Amnesty International, the media, Alexander Solzenitsyn, and other dissidents, I feel that Mr. Vandezande's opinion here needs further explanation. Could this be done in an upcoming issue?
Mike Veenema,
Hamilton, ON

Shalem Manor

Continued from page 1
a telegram of the Federal Minister of Public Works, the Hon. Paul Cosgrove, expressed his pleasure "in cooperating with the Shalem Society in making this much needed housing a reality" and extended "best wishes for a happy and enriched life for the residents of the Home."
Mr. R.S. Dreja of C.M.H.C.-Calgary, praised the excellent design of the building. "If it was not for the senior citizens, this country would not be the nation we are now. The government aid in this project must be seen as a recognition of their role in building this country." He then presented a plaque for the Home.
The hardest worker in the board: Secretary Tina De Vries was presented with an ornamental plant by Mrs. Pearl Nederlof, (as long as the Home

does not have its own manager, Tina has been found willing to function as its social director).
After the ribbon-cutting ceremony, the Home was filled by many visitors. Practically all the units were spoken for one week after the official opening, the greater majority by senior citizens from a non-Reformed background.
The new Board realizes that in this coming year, it has to direct its attention towards the task of encouraging new relationships to develop between the residents.
The original vision of the Society in filling a need for the housing of senior citizens of Reformed persuasion has been extended into a vision of service to the larger community. The board members have made their pledge that they will rise to this new challenge God has placed before them in His own way.

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Church Page

Seeing to refugee needs

Dear Beloved Brethren:

This is to acknowledge receipt of your generous gift of \$235.41 for the support of our ministry. We are very grateful for the opportunity to be collaborators with you to serve our Lord here in Abbotsford.

Living in a foreign land without adequate knowledge of the local language is almost like living in prison! Something that can release the refugees from this confinement is the opportunity to hear or read something in their own tongue. That's why we have ordered a lot of Christian literature from Hong Kong and Taiwan to be given freely to those who need it. This is the opportune time for them to read such literature. The Word of God will lead them to know him. That is our mission.

We know that you will count us as your local missionaries. May God continue to bless and use you all.

In his blessed bonds, Stephen Jung, Sue and Samuel.
Trinity Chr. Ref. Church,
Abbotsford, BC

Alternative in witnessing

"How do we witness to our unbelieving neighbours? This is not only a desperate question, it's also an intelligent one. Every person is open to a different kind of witness. Knowing what you say to whom is a big part of effective Christian witness. There are some who need the Lord desperately. But the way to approach them right now may be to build a relationship of trust, so that you can witness clearly and effectively when the door opens for witness.

So what do you do? Help

them with their homework. Homes are in trouble all over North America. Divorce rates, violence towards spouses and children, unhappiness that leaves life-long scars — these are all symptoms of the family in trouble" (Christian Ref. Home Missions).

Our Home, a bi-monthly publication by CRHM, is filled with articles of interest to both parents and children. "Parents receive particular attention, with articles about allowances, discipline, celebrations, and husband-wife relationships. The articles are by Christian writers who know how to speak to the unbeliever's need

without frightening him away."

Perhaps you have been looking for a way to witness to your friends and neighbours in a simple, yet unique way. Maybe CET or the other evangelism programs of our church are not quite what you've been looking for. Yet you want to be involved in some concrete way in the evangelistic efforts of our church. Then, maybe this is your niche.

The local Evangelism Board receives 20 copies of *Our Home* every other month: 5 copies go to the local hospital, 2 to community families who have sons in our Cadet program, and 4 to other neighbours in our

church community. That leaves about 9 copies. Maybe you have friends or neighbours to whom you would like to give one. You can either deliver it personally or mail it. How about it? There are 18 copies (2 issues) laying on the back table. Please pick some up and distribute them. If you want more, we'll order more. God bless you in your witnessing!

Tillsonburg (ON), Chr. Ref. Church

Church Bulletins

Clerks are requested to send church bulletins to: Rev. J. Van Harmelen, Caesarea, ON L0B 1E0.

PASTORAL PONDERING

Adult church education: Why only a few take advantage of it

Some time ago, I read an article on the value of memorization in church education, written by Dr. Marion Snapper of Calvin Seminary. A paragraph in it triggered a thought process in my mind: "When youngsters reach the point of professing their faith in Jesus Christ and announce thereby that they are ready to assume full responsibilities in the church, then, happy days! They no longer have to attend church school. They have graduated! No more memorization. They may now join that adult world which, generally, no longer has to memorize."

The thought process. We talk of Adult Education Classes in church, and we have organized Church Education Classes for Adults together with three sister congregations. We encourage young people, when they make profession of faith, to continue their study, since at that time, they show so much interest in the teachings of the church. And yet, adult education does not take hold in our midst. Is it because adults think of catechetical instruction or church education in terms of memorization?

Most of us had to memorize a lot when we went to catechism. When I grew up we spoke of it as "vraagleren," learning questions. Actually we didn't learn the questions; we forgot about them and learned only the answers, since the minister asked all the questions anyway. Even learning the answers was a shoddy business. It was not unusual to learn them by rote a few minutes before the class began. If we were lucky we could figure out exactly what question we would have to answer. Most of us did fairly well. Unfortunately, sometimes, the minister would change the routine and that would really throw us for a loop.

I wonder, do adults still think of catechism that way? Do they perhaps perpetuate thereby a less than positive attitude toward church education to their own children? If church education has to do with memorization, and if adults no longer have to memorize, then it is little wonder that few young people, who so enthusiastically studied just before they professed their faith publicly, continue to study after that event.

Most of us know by now, I hope, that church education has to do with much more than memorization. Inasmuch as there may be memorization involved, it serves to help us become mature in Christ and to assume our place in the kingdom of God. The maturing process never stops. Not until Jesus comes back or until the Lord takes us to himself, may we say that we have graduated from Church Education Classes.

Could it be though, and I have a hunch it just may be so, that adults are not interested in going to catechism because memorization is for children? When we were kids we did not take it seriously. Why do something as an adult that we did not think much of as kids in the first place. After all, then we might appear childish. This, of course, is a false way of reasoning. But could it lie at the basis of our lack of interest in catechism for adults?

Trinity Chr. Ref. Church,
Edmonton, AB

Church News

Christian Reformed

Declined

—to Thunder Bay (First), ON, Rev. Harry Vander Windt of Lindsay, ON.

—to Orillia, ON, Rev. Anthony De Jager of Bowmanville (Rehoboth), ON.

Accepted

—to Charlottetown, PEI, Rev. Gregg Martin of Dunnville, ON.

—to Dresden, ON, Candidate Dirk Miedema of Pelpston, ON.

New address

Rev. John Postuma, 1053 Dalewood Ave., Burlington, ON L7T 2K8, phone: (416) 637-5008.

Free Reformed

New church

The Free Reformed Church of North America has added a thirteenth church to its denomination. A church in Langley, BC, was organized some time ago and it currently meets in the Seventh Day

Adventist Church on 55A Avenue, Langley.

Reordination

On Sunday, June 21, during the morning worship service, Mr. Aren Geisterfer was reordained to the ministry of the Word and Sacraments in the CRC. Rev. Geisterfer continues in his ministry as chaplain at McMaster University in Hamilton, ON.

J.W. Jongsma, SC
Classis Hamilton

Reformed church news can either be mailed to the C.C. office or called in at: 416-682-8311.

On August 31, 1981 our pastor, the

Rev. Jack Geuzebroek

will retire from his service as our minister.

Rev. Geuzebroek is our first minister to serve our recently established Hope Christian Reformed Church of Port Perry. Our congregation wishes to extend our very best wishes to both Rev. and Mrs. Geuzebroek for a very enjoyable and blessed rest in their golden years. May God bless both you and your wife. May He keep you and make His face to shine upon you and give you peace.

Rev. Geuzebroek will preach his farewell sermon on August 30, 1981, at 2:30 p.m., at the Port Perry United Church. Former friends and acquaintances are cordially invited to attend this service.

For further information please call:
Tony Sytsma at 416-985-2782 or
Rick Van Netten at 416-985-2030

Covenant Christian Reformed Church

Barrie, Ontario

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37 Burton Ave.,
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9 a.m. and 7:30 p.m.

Minister
Rev. John de Winter
722-6982

FROM COAST TO COAST

ALBERTA

Brooks-CKBR 9:00 a.m. 1340
Drumheller-CJDV(Sat) 7:30 p.m. 910
Edmonton-CHQT . . . 7:30 a.m. 1110
Edson-CJYR 10:00 a.m. 970
Ft. McMurray-CJOK 9:00 a.m. 1230
High River-CHRB . . . 8:30 p.m. 1280
Peace River-CKYL . . . 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR . . . 11:30 a.m. 1240
Burns Lake-CFLD . . . 9:15 a.m. 1400
Duncan-CKAY 7:30 p.m. 1500
Kamloops-CFFM-FM
(Sat) 10:00 p.m. 98.3
Langley-CJJC 10:00 p.m. 809
Osoyoos-CKOO 8:30 a.m. 1240
Penticton-CKOK 8:30 a.m. 800
Port Alberni-CJAV
(Tues) 9:30 a.m. 1240
Smithers-CFBV 9:15 a.m. 1230
Summerland-CKSP 8:30 a.m. 1450
Vancouver-CJVB 9:00 a.m. 1470
Vernon-CJIB 10:00 a.m. 940

MANITOBA

Altona-CFAM 9:30 a.m. 950
Boissevain-CJRB 9:30 a.m. 1220
Steinbach-CHSM 9:30 a.m. 1250
Winnipeg-CKJS 9:15 a.m. 810

SASKATCHEWAN

Regina-CFMQ-FM 8:30 p.m. 92.0

ONTARIO

Brantford-CKPC 10:00 p.m. 1380
Burlington-CING-FM 8:00 a.m. 108
Cornwall-CJSS 8:00 a.m. 1220
Ft. Frances-CFOB . . . 10:30 a.m. 800
Kapusking-CKAP 9:00 a.m. 580
Kingston-CKLC 8:30 a.m. 1380
Ottawa-CFGO 8:30 a.m. 1440
Owen Sound-CFOS 1:30 560
Pembroke-CHOV(Sat) . . 7:00 p.m. 1350
Sarnia-CHOK 6:45 a.m. 1070
St. Thomas-CHLO 4:30 p.m. 1570
Stratford-CJCS 9:00 a.m. 1240
Thunder Bay-CFPA 9:30 a.m. 1230
Toronto-CKFH 9:30 a.m. 1430
Wingham-CKNX 10:30 a.m. 920
Woodstock-CKOK 8:30 a.m. 1340

NOVA SCOTIA

Digby-CKDY 5:00 p.m. 1420
Kentville-CKEN 5:00 p.m. 1490
Middleton-CKAD 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB 8:00 a.m. 1270
Windsor-CFAB 5:00 p.m. 1450

QUEBEC

Montreal-CFCF 10:00 p.m. 600

NEW BRUNSWICK

Fredericton-CFNB 10:30 a.m. 550
Newcastle-CFAN 9:00 a.m. 790
St. John-CHSJ 7:00 a.m. 1150

FRENCH

BACK TO GOD HOUR PROGRAM
IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall 9:30 a.m. 1170
CFCL-Timmins 9:30 a.m. 620

QUEBEC

CHRS-Montreal 8:00 a.m. 1090
CKLM-Montreal 9:15 a.m. 1570
CKCV-Quebec City 7:15 a.m. 1280
CHLN-Three Rivers 7:45 a.m. 550

THE BACK TO GOD HOUR

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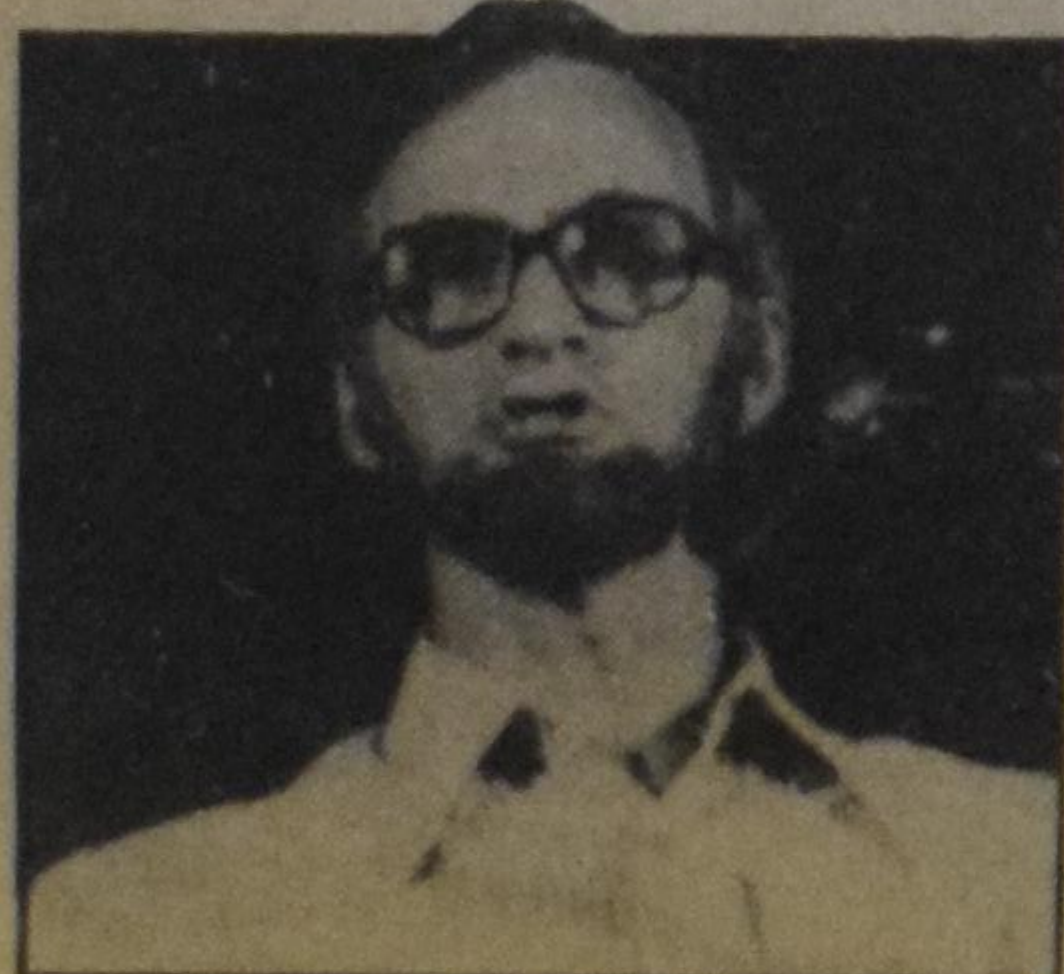


Maritimes host "Gift Discovery" event

Continued from page 1

through an exercise of self-discovery. That's precisely what happened at the 1981 convention. In small groups in or near campus dormitories, 1,500 young people participated in daily "search sessions," discovering what gifts God had given them and how the Bible encouraged them to put these gifts to work.

On the first convention night, Rev. Henry De Rooy introduced the convention theme and challenged everyone to start looking for their gifts. Following a late evening and early morning session in their dorm groups, the conventioners got back together on Saturday morning for their second mass meeting. Here they got insights about the extraordinary gifts that have



Rev. Henry De Rooy

often been the centre of controversy in the church: the gift of speaking in tongues, of healing and exorcism. Dr. Dave Holwerda presented this topic, and judging by the response at a later sectional he led in the afternoon, the subject of special gifts intrigued many who had come to the convention.

Dr. Holwerda's afternoon session was one of almost thirty options open to conventioners during the following few days. Dealing with a variety of topics, some of these sessions were talks, others were open forums in which everyone was encouraged to participate, still others were workshops where participants got hands-on experience in music, drama, art and photography.

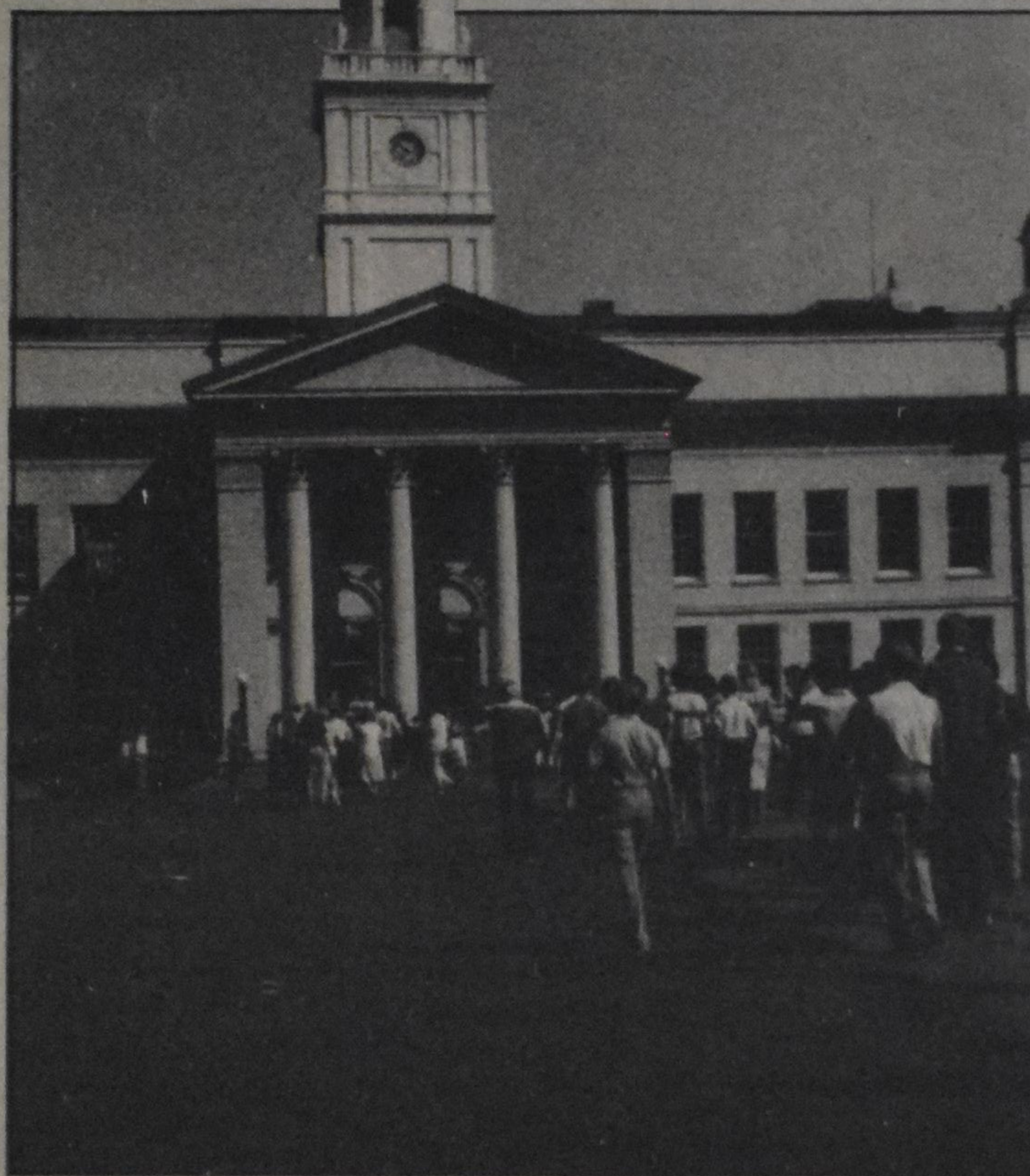
■ You got it!

Every convention seems to have its spark, and in '81 it was James Ward who triggered the most enthusiastic response. A Christian composer and performer, James felt at ease at his second YCF convention. He taught his audience a new "rap song" that was whispered, sung and shouted many times over:

You got it! That special gift.
You got it! That spiritual gift.
You got it! We're all the same.
You got it! In Jesus' name.

There were many other musical treats. Youth and music go together and on Saturday night, when the spotlight was on conventioners instead of professionals, no less than twelve auditions had qualified for the talent night. It was the first time ever at a YCF convention and it was a huge success. From piano and vocal solos to country music and mime, young people showed off their gifts, occasionally to standing ovations. No doubt talent nights will be tried again in the future.

Ken Miedema's "Tree Song" was still a favourite for group



University Hall, Acadia University, an imposing structure where the morning worship service took place.

singing, but the newly introduced "You Got It!" caught on quickly and may some day replace the six-year-old favourite at local youth group and league meetings.

Music also played an important role in the "night happenings" at the end of each day. Credimus, a group from Calgary, packed them in at the S.U.B. Cafe. Those who preferred quieter things took in performances by Rika Dunnewold, the Dordt Players, PEI's New Christian Singers, Wilma and Wilma, or they spent a couple

of hours at "The Movies." The Dordt group of Verne Meyer, Bill Dijkstra and Ray Louter also spearheaded a drama production, "The Christian Gift Show" at one of the mass meetings, using young people who had attended their workshop. It was a powerful presentation with considerable impact on the audience.

■ Outdoor audience

For early risers and athletic types there was an early (6 a.m.) morning jog and workout. Between meetings the campus swimming pool, weight room, basketball courts and outdoor sport facilities were used to capacity. A day along the Atlantic shore took conventioners to Halifax, Peggy's Cove and Queensland Beach, whatever their choice. Although the Atlantic waters

were considerably colder than the fresh water lakes that most are accustomed to, many brave souls tried the breakers. A good number had sunburns to show for their day away, which turned out to be a marvel of logistics with forty buses and almost sixteen hundred sack lunches.

On the final day, the traditional international soccer game took place, for which enough conventioners had signed up to make three teams for each side. After trailing 2 to 0 in the first half, the Canadian team, with memories of last year's defeat still fresh in their minds, rallied and won, fair and square, over their friendly U.S. rivals with a score of 3-2. It was about the only place where national feelings were expressed. Throughout the convention many international friendships developed, perhaps some for a lifetime.

■ Praise

Two worship services took place on Sunday. The morning service was held at University Hall, the most imposing structure on campus. A convention choir made up of volunteers who had signed up less than forty-eight hours earlier harmonized well, thanks to their energetic choir director, Faith Daley. Against a backdrop of these youthful singers, Rev. John Van Til in his animated way, shared God's Good News, a future-oriented message that challenged everyone. A collection for the Vissers, a medical missionary couple from the Maritimes who work in Nigeria, made it possible for the conventioners to send a cheque for \$1,068.54 for their support.

For the evening service, local families were invited to worship. Pastor John Visser of Kentville preached, the convention choir sang once more, Continued on page 6

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Maritimes host "Gift Discovery" event

Continued from page 5

and young people participated in prayer and scripture reading. Bob Hough, YCF's director, officially thanked the people of the Maritime churches who had made the convention possible. Gerry Pot of Fredericton and Bert Visser of Charlottetown were especially singled out because of the direction they had given to the entire team.

On the final convention day, Tuesday, August 4, two mass meetings took place. Following the usual wake-up music at the morning session, Becky (Rebecca Manley) Pippert shared her gift of communication by a straight-from-the-heart talk that for many became one of the convention's unforgettable highlights.

It was the perfect start of a final day spent in sectionals, workshops and small dorm group discussion. For many conventioners the time between meetings was spent shopping for souvenirs to take home. The Main Street stores, only minutes from campus, never had it so good. It was only after the evening meal, topped off by the usual hand-dipped ice cream cones, that conventioners began to realize that this really was the final day, that good-byes had to be said to people they had grown close to, and that, if they hadn't discovered the gift(s) God had



Singing praises to God during the morning service.

given them, Tuesday night might be their last chance. So for the final mass meeting in the brightly decorated gymnasium they came together once more, sang with more feeling, and responded a little louder than at any other time. And when Rev. De Rooy gave his last talk in the series on gift searching and gift giving, the conventioners seemed quieter than at other events.

In a fitting conclusion, the Maritimes Young Calvinist League presented their own farewell, a parting gift to all the visitors, a group of Scottish dancers that performed to the music of bagpipes and drums,

while a hundred or more flash cubes blitzed the stage performers. It was a fitting conclusion to the convention... the official convention.

The rest of the evening was more informal. Night happenings took place in five locations, and at eleven those who wished to get together for a final hour of koinonia (fellowship) did so, in great numbers. It was here that final tributes were paid, especially to a loving God who had been so central in everything that was done, a God worthy of praise.

■ Leaving Wolfville behind
As quickly as they had come,

the Young Calvinists who attended the "Search for Your Gifts" convention left. Already during the final evening, when they were asked to stay on campus, the local merchants on Main Street began wondering if the convention had left town. It was only when pizza orders began coming in, to be delivered to the dorms, that they realized there was still much life on campus. When Wednesday morning came, most buses were loaded before breakfast. It was a long way back home, and just about everyone was eager to get a head start.

When a local news reporter

came to campus to get final impressions from the conventioners, she found much enthusiasm about the previous five days. But what impressed her most were teams of young people from the host league with plastic trash bags, picking up scraps of paper and an occasional empty pop can. The people of Wolfville and the staff of Acadia University weren't in on the spiritual content of the convention, but what they witnessed and talked about was (to many of them) incredible behaviour of a group of young people who practised what they preached.

It was a cheque of \$20 given to YCF after the convention by Enid Murphy, a dorm matron, that sums up the town's impression of the invasion of 1,528 Y.C.'s from all parts of North America. At first reluctant to open "her" dorm, Eaton House, to a group of teenage girls, she became so impressed with "their behaviour and cooperation" that she insisted on a donation for YCF's youth ministries. It symbolized the love affair between a quiet Nova Scotia town and the young people who considered it a privilege to spend some time there, a place where some of them, perhaps for the first time, dedicated their lives (and gifts) to their Lord and in service to others.

PASTORAL COUNSELING

Add depth to your spiritual life

By Rev. Ralph Heynen

The world about us, everything in it, the things we see and touch and handle, have the dimensions of length, width and depth. When we take pictures we get length and width. Once in a while we may take a picture with a lot of depth in it if we have a tree or person in the foreground and a beautiful scene off in the distance. But these pictures are a bit rare.

There are cameras and three-dimensional films that have elaborate optic systems. When these films are shown on large, curved screens or on three screens, we see the pictures as though we were right in the centre of the picture. We are included in them. I remember when I saw cinerama for the first time. I saw a train coming in my direction! Everybody was ready to duck because it seemed like that train was coming right at us! It was because that picture had depth.

A lot of our life is lived in just two dimensions, in length and width. We don't have a great deal of depth. We live too much on a horizontal plane. We see things around us but we don't see a great deal more. The world can become a frightening place when we see it only on a horizontal level. Think of the horrors of the atomic age, think of the wars that are being fought, think of the economic situation in both Canada and the U.S. We shudder at the threat of war. We consider the potentials of the racial struggle and we realize that they're not

going to improve, at least not for a while.

But when you look at the depth of life, you see a new dimension. We know that there is One Who controls all the awesome things in this life and Who will make them turn out for good. We see this world, not just as the present moment, but also as something with a past history. Life is a grand sweep of the ages, and there is a future. We need a vertical dimension of life.

There are a number of books on marriage counselling that contain a diagram of a man and a woman, each on one side, and God on the top of the triangle. This shows the relationship between a husband and wife and God, or parents and children and God. We need this vertical dimension in life. In many marriages the vertical dimension has been lost. There must be depth to the Christian life, in our church, in our community, in our personal lives. There is little depth to faith if we dwell on the purely natural, the purely intellectual, the rational things.

Many people can tell you their church creeds and they can quote texts but their faith doesn't have the depth it ought to have. They may be faithful members of a church, they pray, they profess their faith... but it seems to mean very little in their personal relationship with Christ. The world is shallow but we need depth in our Christian lives.

We talk about our faith. We say: I believe, I love, I hate, I dream, someday I'm going to die... Our believing must touch all areas of life. The way we live, the way we work, the way we love, the way we approach our problems, the way we die. It all goes back to what we believe.

Perhaps we should stress the emotional side of life a bit more. Some of the newer songs of the church lay a great deal of emphasis on our feelings, on what goes on within the heart. This is significant in our worship of God. We ought to feel something when we go to church. It is more than knowing something, it is more than meeting people. There must be depth to Christian living. This will show in the way we confess our sins. We may confess that we fall short and are great sinners. But if you are asked to name a few of your sins you will probably remain silent. It's hard to lay a finger on them. Even though we say we are sinners, we really are thinking: we're not too bad, we're pretty good people, in fact.

When we approach God at the close of the day, we can be specific: I have sinned, I neglected to do that, I should have spoken to that person, I should have treated my wife better, I shouldn't have said that, I've been ungrateful, I really shouldn't have done that. Admit your sins; go deep into your spiritual life.

The depth of our spiritual life shows when we face life's difficulties and tragedies. There are so many people who are afraid. Of course there are a lot of dangers around us — the dangers of war, the power of darkness at work in the world, the falling away from the church.

But our faith in God will enable us to rise above these problems. He will give strength to conquer them. If we face life in this spirit we will see life in depth. Not just the life that we live here and now, but our spiritual life will have a new depth and meaning for us. There is a saying "Dwell Deep." This is important. Don't be a shallow person. A shallow person is not an interesting person, even to himself. And I wonder if he is interesting to God?

Thought for the week:

*I do not ask for life without dangers,
but for inner strength to face them
I do not need to be free from pain,
but to have the grit to conquer it;
I pray not for days without tensions,
or nights without anxious thoughts,
but for the grace to rise above them;
I do not look for success alone,
but for courage also to see my failures.
I do not want joy for myself alone,
but I also want to touch others.
I will not be content to walk the lowlands,
but God — give me some mountains
to climb!*

A children's short story/Part two

God so loved the world

Mother had been right, Jan thought, the time had whizzed by while she slept. What fun a car ride is when you have a goal like this! On the way back, Rhea would be with them. Just imagine!

The plane arrived exactly on time. There were very many people in the reception room and gradually happy families moved out, going home with the new addition to the family. Jan had been keeping a close eye on the door through which the children came and listened carefully for the name that was called out with each new arrival, family name first.

Now the door remained closed and Rhea was not there, the name "Sheng, Rhea" had not been called out. Where was she? Almost all the people were gone.

In an out-of-the-way corner was yet a new arrival, a tiny girl in a wheel chair, anxiously looking around her. Wasn't there anybody to pick her up? This wasn't Rhea, she did not look one bit like the girl on the picture at home. Who was she? Dad decided to read the card that hung from the girl's chair.

While he walked up to the girl, the door opened and a lady in uniform came in. "Are you Mr. and Mrs. Van Hope?" she asked. When Dad said they were, she asked them to sit down a moment until the office was ready to see them. She then went to the girl and spoke to her in a very quiet and friendly tone of voice in a language the Van Hope family did not understand and wheeled the girl out through the same door she had come in. The Van Hopes were puzzled and worried. Where was Rhea, what went wrong? Jan tried her level best to keep back her tears. What were they to do now?

The answer came immediately. There was a click and then a voice over the intercom calling the Van Hope family to report to the information desk. Apprehensively they followed the girl from the desk to a room where they were met by two ladies, one of them the uniformed lady they had met before. When they were seated she explained what had gone wrong.

Shortly after take-off in B.C. there had been a destination ticket check. Because Siou Wong, the little invalid girl had not been out of her wheelchair yet, she had been moved about a bit in the aisle and was therefore not always with the group she was supposed to travel with. That most likely caused the mix-up of the tickets of Rhea and Siou Wong. Rhea had been left off the plane in Winnipeg which had caused a great confusion there. Rhea didn't know any English and could therefore not explain what had happened and that she was not Siou Wong. She had, luckily enough identification to prove that she was Rhea Sheng and was expected to arrive in Toronto in a while. The Winnipeg branch of the Vietnamese Adopted Children Association called Toronto as soon as this part of the problem was solved.

Naturally, the Van Hopes were very happy to learn that Rhea had been warmly received by Siou's adoptive parents although they wondered how things were going to be worked out. The association suggested that the Van Hopes take Siou with them until shortly after Christmas, when there would probably be an opportunity for exchange of the girls.

Mom and Dad had been observing Siou Wong while the lady talked to them. They were quite surprised to hear

Siou say in English, "We are very happy Canada friends will love us." Mom stood up and pressed a kiss on her forehead. The lady explained that Siou had been with English-speaking friends while she was in and out of the hospital for a while to have her braces adjusted. That's how she learned some English.

Except for her crippled back and leg Siou was a healthy child, intelligent, with a fine dosage of willpower and a lovely disposition. Further information would be received within the next week.

The Van Hopes did not have to take this child, of course, but it would be a fine solution to the problem. It also

following each other in such rapid succession, all the new things she saw occupied her mind completely. She seemed to be happy when she was helped to the front seat of the car, beside Dad. That was the most comfortable seat for her. The wheelchair was folded away in the trunk. Mom and Jan sat together in the back seat.

Mom was extremely happy with her invalid little foster daughter. It made her face beautiful. As Mom, ready to share her happiness, moved up to Jan and put her arm around her shoulders, Jan shrugged it off and moved away from



would save Siou from another experience of having to wait for people who could have her for a while. Mom and Dad did not hesitate one moment. The little foreigner had already captivated their hearts. They were happy to show her that the Canadian friends truly did love these Vietnamese children.

All that time Jan had said nothing. She did not go near Siou. Even when Mom gently nudged her in the back and quietly whispered, "Go and welcome Siou, darling," she did not take one step in Siou's direction. Mom looked at her in surprise. What bothered Jan?

Jan did not know herself why she had these feelings, but she did know that she did not like this turn of events at all, a sister in a wheelchair! Now she still could not run about and play games outside with her sister. She might even have to take her out for walks. Imagine! pushing a wheelchair! Jan felt so sorry for herself, she could not be happy with the sweet outgoing little girl that had come to live with them for a few months. Mom and Dad loved her, Jan noticed, but not she. She did not want Siou.

Fortunately, there was not much of an opportunity for Jan to alarm Siou with her ugly attitude. All the events

her as closely as she could toward the window. She was not going to be cuddled, she was not going to speak, she was not going to be pleasant and helpful. She saw the hurt on Mom's face and although that softened her feelings a bit she remained frozen in her corner.

Meanwhile, Father carried on a conversation of a kind with his foster daughter. Siou did not understand everything Dad said immediately and Dad did not always catch on to what Siou tried to say but then, this was only their first attempt. One thing was as sure as water is wet, Dad, Mom and Siou loved each other: they were off to a beautiful start. Mom and Dad exchanged warm, affectionate looks when they watched as Siou's eyes lazily closed for longer and longer periods until they remained closed and sleep allowed the tuckered-out girl some badly needed rest.

Of course, Mom and Dad understood that Jan was disappointed that Rhea had not come, but must she carry on like this? Wasn't Siou a lovely child? Shouldn't the fact that she was so crippled and still so brave and good-natured be a special reason to love her? There were many good sides to this happening.

Jan could learn a lot from Siou that would be helpful in understanding Rhea later. She could also learn right now what it really means to help and sacrifice a bit. Besides, when Rhea would come after Christmas, she would have learned a good deal of the English language and the Canadian way of living.

Mom and Dad told all these things to Jan while Siou slept soundly. Later at home, when Siou, too tired to eat supper, was sleeping in Rhea's beautiful room, the problem was discussed again. But whatever Mom and Dad said, Jan refused to listen. She let her opinion be known to her parents, loud and clear. She did not feel that this invalid was her sister and she was going to dislike her! Mom and Dad were shocked about Jan's behaviour. What made their daughter act like this?

There was no joy in Jan's heart that night. She did not feel she could love anyone. "Jan," Father said when he came in her bedroom to say good-night, "Jan, remember, you cannot tell God what He is to do. You'll make yourself terribly unhappy behaving like this. Us, too. You prayed for a sister and Rhea came, even though you have to wait for her until after Christmas. We have even received this sweet little Siou to love. You'd better pray, child, that you may learn to love as you ought to. Good night."

Chapter 4 Siou Wong

It was still morning that Saturday when Siou awoke, wondering where she was. Then she remembered about the trip and the wonderful people that had taken her home with them. She looked around the lovely room which would be hers for the time she would be here. A great joy filled her, a thankfulness for having arrived in Canada and in the care of such concerned people. The parents were concerned, but what about the girl?

While Siou lay pondering about that for a while, the bedroom door opened quietly and Mom looked in. "So, you are awake," she laughed, realizing that Siou most likely did not understand at all what she said. She gave Siou a hearty good-morning kiss and helped her to the bathroom to show her where the towels were and to give her some help if needed. Mom understood that Siou wanted to help herself and left her alone.

From the papers Siou had brought along, Mom and Dad learned that she, as a baby had been almost crushed to death in the arms of her mother when throngs of fleeing people crowded together, tighter and tighter, pushing back and forth in an attempt to board a ship that would take them across the river to safety, to freedom.

Siou's mother, feeling her strength waning, wrestled herself free from the crowd. As she sat down to rest she noticed that her thirteen-month old baby was unconscious. The father had found a place on the boat, probably expecting that his wife with baby had been able to follow him.

Siou did not remember anything of this. She only vaguely remembered her parents. She never saw her daddy again. Her mommy had come to visit her in the hospital a few times, then stopped coming. No one knew where she had gone.

Continued next week

Ottawa Senior Citizens' Home under construction

Construction is well under way on the Christian Senior Citizens' Co-operative Home in Ottawa. Soil excavation at the 3.6 acre site, located on beautiful Viewmount Drive in Nepean, started in July. The foundations were completed in mid-August. Framing is scheduled for the second half of August and September.

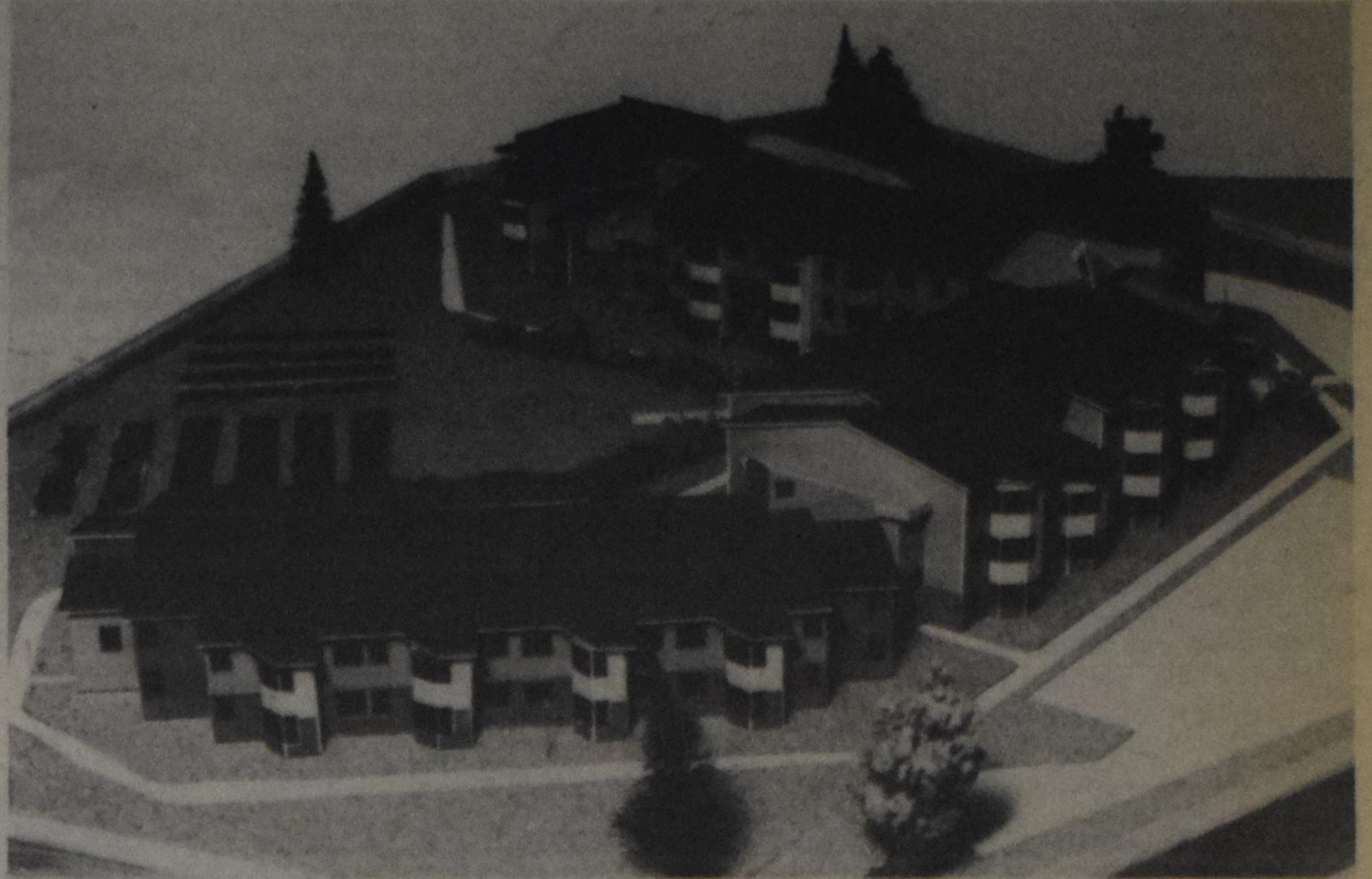
"The board is very pleased with the progress and the Lord's blessing on the project," said Mr. Martin Kloek, secretary of the Eastern Ontario Christian Senior Citizen Co-op.

The housing project has been designed by architect James Colizza and is being constructed by Tristan Incorporated. The project contains 66 apartments: 35 one-bedroom units and 31 two-bedroom units. Four of each type of unit have been designed as handicapped units. A typical apartment in the co-op will consist of bedrooms, bathrooms, liv-

ing/dining area, kitchen storage closet, and an enclosed sun porch. Shared indoor facilities will include laundry rooms on each floor, living room, a recreation room, hobby room, meeting room and tuck shop.

Construction on half of the units is scheduled to be completed by December 1, 1981, with the remainder of the units by February 1, 1982. The housing charges will be approximately \$290 and \$330 for the two-bedroom units. Government rent supplements are available for some units. There is no need to buy an apartment. The membership committee has already received many applications for apartments, according to chairman Mrs. Fia Selst.

To celebrate the construction of the Christian Co-op, the board is planning a "roof raising" ceremony for Saturday afternoon, September 26. The ceremony will take place at



Model of Viewmount Chr. Senior Citizens' Co-op Homes, Ottawa, Ontario.

the site. Anyone interested in the project is invited to attend

the membership meeting the same afternoon at the Calvin

Christian Reformed Church in Ottawa.

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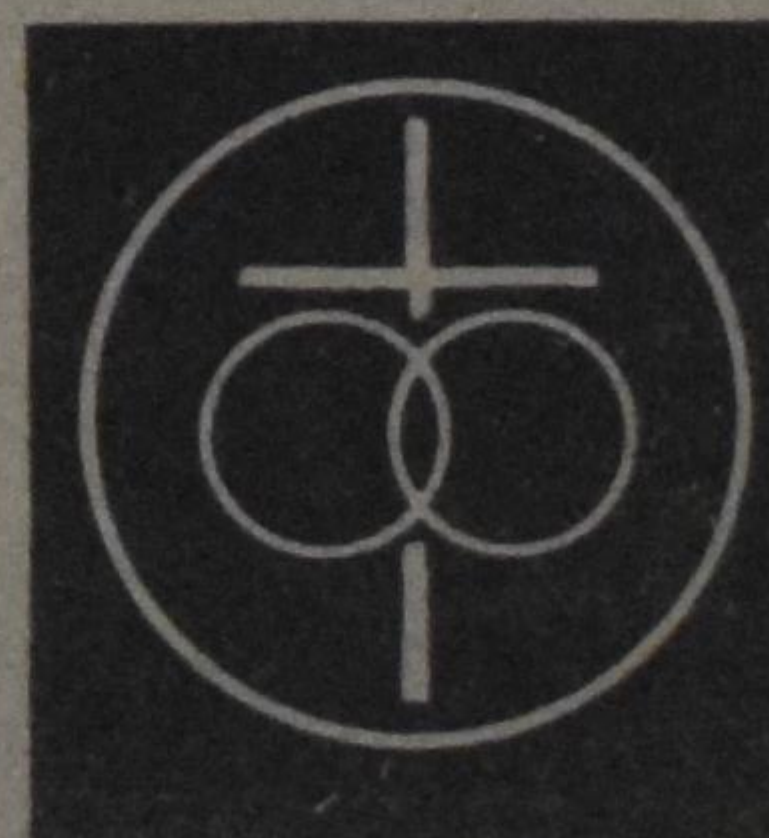


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FEATURE

Dutch Resistance hampered German efforts

by Peter Broersma

Mr. Broersma worked with the Dutch Resistance during the Second World War and currently lives in Chatham, ON.

After the German conquest of The Netherlands, in May 1940, resistance began to develop throughout the country. At first this simply involved secret meetings of resistance groups who hid weapons instead of handing them over to the Germans, distributed pamphlets and gathering information about German troop movements. Early in 1941, the British Special Operations Executive (S.O.E.) sent out agents to The Netherlands to work with local resistance leaders in co-ordinating sabotage and in gathering intelligence data about German actions. By late 1941, the S.O.E. resistance activities were going full blast and sabotage was beginning to plague the Germans very seriously. The Dutch resistance was also very successful by assisting the escape of Allied prisoners of war and of shot-down Allied pilots.

Desperados

My friends and I started out boyishly. When I think of it, however, boyishly or not, the Germans would have shot us had they caught us. We began our efforts by putting sugar into the gas tanks of German staff cars. If we saw a truck at

night that was unguarded, parked on a slope close to a canal or river, we would take off the brakes, put it in neutral and give it a little shove so that it would end up in the canal.

We didn't mention our activities to our parents because, in the first year of the war, they thought it was wisest to ignore the Germans. However, during the second year of occupation when it was discovered that the Germans were putting all Jews in camps and killing them they, too, started to resist.

The first year we used almost anything that could be used as weapons: long, sharpened nail files, sugar, 3-foot lengths of copper wire, homemade knives (we used old car springs), pieces of lead pipe, glass

bottles filled with gasoline. Other "surprises" were handfuls of pepper and bottles filled with acid. We always wore large wrist watches with metal expansion bands. When necessary we slipped the watch over our knuckles. These were our version of "brass knuckles."

During the second year we received weapons by R.A.F. parachute drops. It was at this time we started to use girls in our activities. The Germans were "entertained" by the girls while we took their weapons. The Germans had the big guns, tanks, the planes, the mines, the concentration camps, the barbed wire, the dogs and all the countless refinements of oppression.

Against all these things the resistance had only small arms, his inventiveness, his determination, his humour, but most important of all, his positive mental attitude. The war produced many kinds of heroes but none was as brave as the man who fought alone in enemy territory where no man was more vulnerable: Men who fought not only the enemy but the staggering odds for sudden death.

During the Occupation, nobody was permitted to carry a camera around the German military base or coastal district. To lick this problem I purchased an old leather briefcase, took out the centre lock so that there was an opening of about 3/4 inch. In this opening I fitted the lens of a camera and

taped the camera inside the briefcase. Then I ran a long shutter through the briefcase handle. When I wanted to take a picture of an anti-aircraft position, for example, I would walk past it slowly, "aim" the briefcase in the general direction of the guns, stop just a second, push the shutter, and walk on again.

We also collected postcards with scenes of the coastlines. This material we handed over to British secret agents who were operating in The Netherlands. They had ways to take it to England where it was handed over to the intelligence services.

These agents taught us how to use stenguns, Bren guns, explosives, etc., etc. They were not like regular officers. They did not start with, "This is a stengun, it fires so many rounds a minute, weighs so much and so many pounds, etc." They even admitted they did not know it themselves. They showed us how to load, fire and clean the guns, gave a load of "ammo" and we were on our own. Although we had an accent, we could speak, write and read the English language.

Secrecy

We spoke enough German, Flemish and French to get around. A desperate man can do a lot of things when pushed into a corner. You just have to improvise. A favourite trick by the Gestapo (German secret police), was to have "spot

checks" at railroad stations. They would ask all kinds of questions in German or Dutch. When they let you pass they would sometimes say: "Have a good trip, Sir" in English. If you answered them, they had you.

Since most of the shot-down pilots could not speak German, French or Dutch, we would teach them how to play "deaf and dumb" or have them carry a letter from a "good" medical doctor stating that they had a throat disease and were unable to talk. I don't believe there are any records with the names of men and women who were in the resistance movement. Only the old comrades knew each other and then only by their "resistance name." This was done in case of capture by the Gestapo.

It was easy to say, "I will not talk" but the Gestapo had many ways to make you talk. They were more inventive than the tortures of the Middle Ages. I have heard many stories from the men and women who experienced it all.

They would bring you into a room with two Gestapo men. One would ask a question and if you would not answer him, the other would jerk out a toenail with a pair of pliers. If you fainted, they would patiently wait for you to come around and then ask the same question again. If you still did not answer they would take the next toenail. And so it would continue. If you did not talk

Continued on page 10



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FEATURE

Dutch Resistance . . .

Continued . . .

after all this, they would start to work on your fingernails the following day. There were many who never did talk, but who they might be you could never predict. Some of them broke down and nobody would despise them for it.

That's why we would keep information on each other to a minimum. We knew each other by resistance name, by face only or by signals. The only men you knew were the men in your own commando team. Most men told me that after they were caught it was the first day of interrogation that was the worst. However, they still had spirit and could hold out. When you had to go into that room on the second day, the terror controlled you in its grip and you were hopelessly nervous and shaky. The Gestapo men were brutal, cold. They were experts in that kind of "work." To them you were just a body that must be made to talk. Their eyes were not hateful. There was no expression of any kind in those eyes. Your blood "froze" as you realized that very soon the torture would begin and under the torture you might talk this time.

If you talked they might arrest your friends and if your friends talked they could have a chance to "roll up" the organization. Even men who had never prayed before in their lives prayed during those moments. In those moments they remembered the old saying of the Dutch underground, "If you feel your knees knocking, kneel on them, because courage is fear that

has said its prayers."

One man told me that all he could think of was to say: "Give me courage, give me courage," and kept on saying this to himself all through the interrogation and he never talked. He told me that if he would have talked he could not have lived with himself any longer. You can always fool somebody else but you can never fool yourself.

◀ Training

The regular army faced the enemy with tank support, with planes and ships, but these men and women faced the enemy only with guts. If a man wanted to join the movement he was checked out first. After that he was given isolated jobs to do and told nothing of the general organization. If he carried out the jobs successfully and kept his mouth shut, another step in his initiation would follow.

Although he would be given more important jobs he was still "shadowed" by a regular member. He would look after shot-down Allied pilots in the "safe-houses," compensate the people who housed them, act as a courier from one city to another and at last he would be given a weapons training. Sometimes he would be trained as a "deaf and dumb" person, so that he in turn could train shot-down Allied pilots who had to be moved through the "pilot line" back to England.

It took long weeks to act convincingly as a "deaf and dumb" person. Without warning somebody would scream in your ear and you could not move a muscle! Somebody would "stamp" on your toes and you could not say one word. Somebody would slam a door behind you and you could not look back. Or at night when somebody was reading somebody would ask you, "Could you please hand me that book?" You had to pretend not to hear anything. When the telephone rang you could not look up.

◀ Bombing mission

When those pilots were moved by train or bus, you had to be alert every second. Those pilots were very important to us because they were the men who could fly the important missions.

I would like to recall the Mosquito raid on the Kleykamp building in the big city of The Hague in The Netherlands.

The R.A.F. Mosquito bomber was a special plane, a plane which bombed from very low altitude, slipping the explosives into narrow entrances of German submarine pens, etc. The raid on the Kleykamp building in The Hague was a most unusual mission. It was dedicated not to the destruction of lives but to the saving of them. It was a difficult and dangerous mission but there was a reward in it. It housed a part of the central citizen files of The Netherlands. The Gestapo was

using these files to ferret out Jews and members of the Resistance.

After long hours of planning and discussion it was decided that the building could be destroyed. The leader of the attack planes was Wing Commander R.M. Bateson. It was late March, 1944. The weather was bad. Snow fell and the clouds hung low. At an RAF

bottom and blew a hole some fifteen feet wide as neatly as if the bricks themselves had been taken apart. Bateson recalled, "Clouds of smoke and dust came up and I was flying blind ten feet above the buildings. Then I came out of it and I looked back and saw the follow-up planes come in for the run, almost on target and in line. They bombed and we all

by his Royal Highness Prince Bernard. One of the Canadian pilots I know is Y. Angus MacLean. He spent some time with the Dutch underground after he was forced to parachute from his plane during a mission over The Netherlands. He served with the RCAF from 1939 to 1947 and had the rank of Wing Commander. He is past president of the Canadian Branch RAF Escaping Society. He was elected to the House of Commons in 1951 and has been re-elected seven times. He served from 1957 - 1963 as Minister of Fisheries in the Diefenbaker Cabinet.

The Germans were always picking up suspects, ferreting out members of the underground movement — trying desperately to plug the leaks of vital military information to the Allies. But, with all their power, they could not stop the Dutch underground who outmatched them in ingenuity and dedication. Above all — the Dutch never kneeled to anybody except to their God.

*When I remember all
the friends — so linked
together
I've seen around me fall
like leaves in wintry weather.
I feel like one
who treads alone
Some banquet hall deserted
whose lights are fled
whose garlands dead
And all but he departed.*

I met several of the pilots we helped during the war, in the last months of 1945. I had enlisted in the regular Royal Netherlands Army and our war volunteer battalion (1-12 R.I.) was being outfitted in England for duty in the Far East. We were part of the SEAC (South East Asia Command). Before landing in The Netherlands East Indies (now Indonesia), we spent some time in British Malaya.

We fought in The Netherlands East Indies for four years and then the government of The Netherlands decided to give them (Indonesia) self-government.

I stayed in Indonesia till the beginning of 1951 and then returned to Europe. I once scouted for a Canadian Army Lt. Colonel in the spring (April) of 1945, in the battle for Groningen, the principal city in the north of The Netherlands.

I forgot all about him till I saw his name once in a newspaper back in 1974. He made it all the way to the top. He made Chief of all the Canadian Forces. I wrote him a letter and he wrote a letter back. He still remembered Groningen after all those years. His name is J.A. Dextraze (nicknamed "Mad Jimmy") from the "Les Fusiliers de Mont Royal." General Dextraze won his Distinguished Service Order at Groningen for his excellent work in taking the city from the Germans.



base a few miles north of London the weary crews of the Mosquitos shuffled into the briefing room again. Bateson said, "We all know this by heart now but suppose we run through it once more." On April 11, the electric word came through, weather over the Dutch coast was clear. The raid was on.

Bateson remembers himself saying: "A death or glory job, boys. You have to break the building wide open. Good luck." Just before noon the lead Mosquito raced into the sky, then the rest of the planes joined the commander. The English Channel was calm as the Mosquitos crossed it at "zero," about fifteen feet above the water to avoid German radar. There was the Dutch coastline and they were flying over land. The Mosquitos zoomed low, barely over the tops of the poplars which lined the highways.

Some cars stopped and drove hurriedly off the road. Figures in German uniforms got out to watch the planes roar into the direction of The Hague. Bateson said later, "From about four miles away I saw the building at the end of the avenue just as it appeared in the scale model we had studied so many times in England." It looked easy but then it always does until you go to pull the bomb lever.

The lead Mosquito darted in a mere thirty feet above the building, a single 500 pound demolition bomb slipped from its belly and hurtled down in a sharp angle. It struck the building in the best possible spot, a bare five feet from the

got away, reformed, and set off straight for base.

A fellow member of the Resistance told me the following: "I heard the roar of planes and I caught a flash of a plane flying low over the Kleykamp building and I saw the RAF cockade. Automatically I ducked and felt the violent crash of a bomb hitting home. The pavement seemed to come up and hit me in the face. Covering my head with my arms for the next shock, I could feel blood coming out of my ears from the air pressure. Smoke filled the air. One entire end of the building was open and fire roared inside. Part of the roof caved in and flames licked around it. It was an indescribable chaos, a scene from a horror picture.

"There were the dead, the dying, the wounded, the fleeing. Smoke and rubble. Germans who had been in the building and survived began to crawl out. A German NCO dragged himself out carrying a sub-machine gun. He stood up. One arm hung limp. His hair was wet with blood. Screaming he began to fire, wildly. "Ich sehe dir, ich sehe dir," (I see you, I see you), he shouted in German. But I don't think he saw anything. He broke into an uncertain run, then slowly he slumped to his knees, dead.

"I ran over, took his sub-machine gun and ammo, wrapped my coat around it and headed home. The mission was a success. The files were destroyed. The underground started breathing again."

Wing commander R.M. Bateson was decorated with the Flying Cross of The Netherlands,

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Sonshine Centre deals with the myth of Alberta wealth



Sonshine Centre apartment blocks

by Martin Van Huizen

When a church looks at its role within the local community it is often surprised at the opportunities which are made available for meaningful ministry. First Christian Reformed Church in Calgary was looking for an identity during the 1970s.

The church saw a city which was experiencing rapid growth and increased prosperity. This resulted from the expansion of the oil and gas industry. Alberta and therefore, Calgary, was seen as a very lucrative place to live in terms of work and subsequently, personal net worth.

This type of growth, however, is not without pain. Calgary attracts a large number of people looking for financial gain, and realizing very quickly that the streets are not paved with gold. Loneliness and depression are very often the result.

Calgary is seen as a place to lose oneself in work or to get away from pressure at home, which is especially true for

young people. As a consequence, the social fibre has developed numerous ills.

Divorce and marital problems (as well as the suicide rates) are among the highest in Canada. Alcoholism is rampant, and individuals suffering from loneliness and depression run among the highest in the nation. Economic growth and its related wealth does not come cheaply when measured in terms of human life and self-worth.

As a church established in this community and coming face to face with these situations, and often faced with the inability to effectively deal with these problems, the consistory endorsed the establishment of the Sonshine Centre in the Spring of 1978. Its mandate was to provide shelter and counselling, with a Christian perspective, to those wishing to re-establish themselves in a Christ-centred life and develop a deeper commitment to their Lord.

In order to make this ideal a reality, a board of directors was formed to spearhead the

development of the Sonshine Centre. In the spring of 1978, two apartment buildings were bought with the idea that two apartments would be required out of a total of twelve. In the summer of 1978, the board hired a director to oversee the program and to provide the necessary counselling. Herman Vanderburg and his wife, Betty, have for the past three years very ably and admirably handled that role.

Very quickly upon the Vanderburgs coming to Calgary, response to the ministry of Sonshine developed, such that the Centre was full within six months and a subsequent waiting list developed which has resulted in people having to be turned to other avenues of counsel and support. At present we are unable to handle all the cases which come our way and are looking at ways to further expand our programs.

Sonshine has 27 residents who stay anywhere from one month to two years, depending on the length of time for re-

habilitation and/or commitment to the program. In addition, an average of 12 persons outside the centre are helped. Over the past three years, approximately 130 people have received help from Sonshine and have come from all over Canada, though mainly from Alberta.

The counselling and supervision role is basically handled by Herman and Betty Vanderburg with assistance from volunteers and student counsellors from the School of Social Work at the University of Calgary, which has recognized our program and each semester provides us with two Christian student social workers. On the budget for this year are the hiring of a Christian social worker and an administrative assistant, since the workload is ever increasing and demanding. Last year (1980), the Vanderburgs received the Canadian Mental Health Award for their work at Sonshine, a token of the effort they have put into it.

The Centre operates under the Society for Christian Community Services and runs its day-to-day ministry expenses from a faith-promise offering collected once a month by the deacons of First Christian Reformed Church. The buildings are leased from a company which purchased the buildings specifically for Son-

shine's use and the residents are required to pay rent for the suites they occupy to cover the costs of the building. By doing this, the Centre manages to operate on a minimum budget which last year ran at \$40,000, and which to a large extent came from the faith-promise offering pledged by the members of First Church.

Residents within Sonshine vary in age, from children, to youths and singles to married couples. Each resident is required to pay for his own accommodation, and since each suite is self-contained, to handle his own meals as well. A drop-in lounge area is maintained for the use of residents as well as for use in meetings.

Each resident is encouraged to find work as this is seen as an integral part of rehabilitation and improving the self-image. Counselling is provided free of charge and residents are not required to pay for any other service provided, the main reason being that most do not have the capability to do this.

The task facing Sonshine is great, as is the demand for a Christian, caring community in a world which is dying. Each one of us is called to minister where we are placed. It is the prayer of us at Sonshine that this calling is being fulfilled and we hope that you can share in that with us in your prayers.

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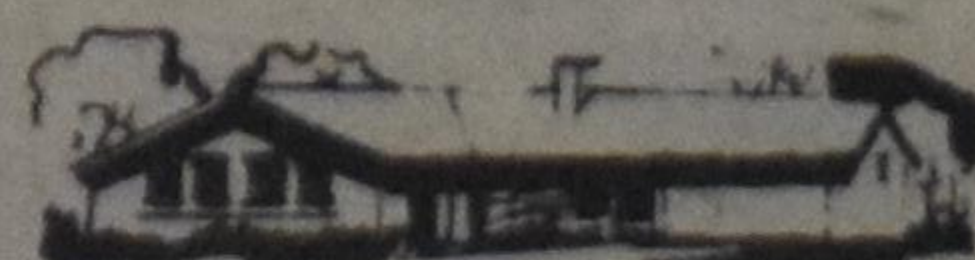
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CJL annual meeting will focus on disabled

Two well-known Christian editors will be the keynote speakers at the 1981 Annual Meeting of the CJL Foundation. Mary Jo Leddy of the independent bi-weekly *Catholic New Times*, and Leslie K. Tarr, of *Faith Today*, an independent evangelical magazine, will speak on the theme "Hope in a Disabling World." The CJL Annual Meeting takes place in Toronto on October 16 and 17.

Sister Leddy and Reverend Tarr are both widely respected for their insightful convictions regarding a wide range of ethical and social issues. They each contribute to a variety of periodicals, including the Religion page of the *Toronto Star*.

CJL chose the topic "Hope in a Disabling World" as a contribution to the discussions and activities arising out of the International Year of Disabled Persons. The program will focus, not only on those people who are recognized as disabled, but also on the role of the community as a whole in contributing to, or reducing disability. The opening addresses, and workshops the following day, should help build a deeper sensitivity to struggles of disabled persons, as well as a clearer understanding of the influence of the disabling world in each of our lives, and a greater appreciation of the healing responsibility that

belongs to all who confess their faith in Christ, the Hope of a broken world.

Sister Leddy and Reverend Tarr will present the keynote addresses during the opening session on Friday, October 16 at 8:30 p.m. in the Warden Woods Community Centre, 74 Firvalley Court, Scarborough. Reverend Tarr, who has been confined to a wheelchair for nearly twenty years, will address the question, "Who are the Disabled?" Sister Leddy will speak on "The Church and the Disabled."

The annual meeting continues on Saturday starting at 9:30 a.m. There will be workshops dealing with the employ-

ment and housing obstacles that face disabled people, the struggles of native people in the urban setting, and the relationship between crime and social disadvantage. One session poses the question, "Are our churches accessible?" Workshops will be led by people who struggle with these issues daily, either as "disabled" persons themselves, or through involvement in the service sector, and in some cases from the perspective of both.

The Saturday meeting will conclude with a business session during which new directors will be elected and general reports will be considered. There will be an oppor-

tunity for open-hearted dialogue regarding CJL's work and witness to date and its plans and goals for the future.

The meeting is an attempt by CJL to raise greater public awareness of the intensely personal needs that require communal Christian attention, concerted action and generous support. CJL hopes it will encourage the desire of the Christian community to become a beacon of hope in a disabling world.

All the sessions are open to the public. For further information, registration and a detailed agenda, please contact CJL Foundation, 229 College St., Toronto, ON M5T 1R4.

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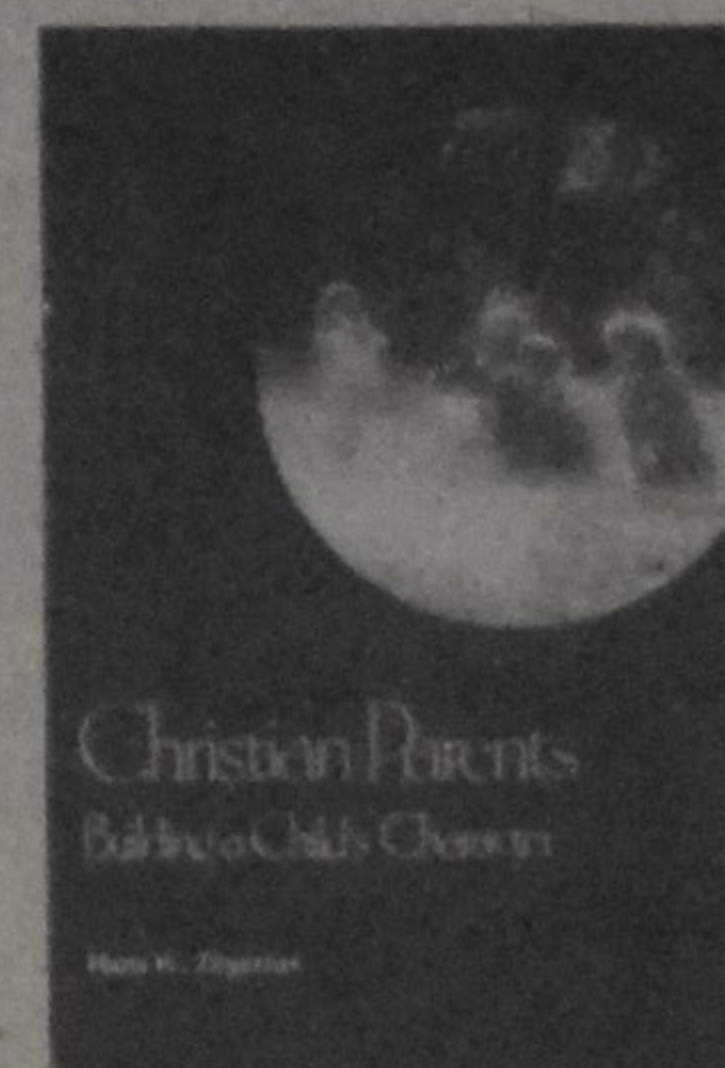
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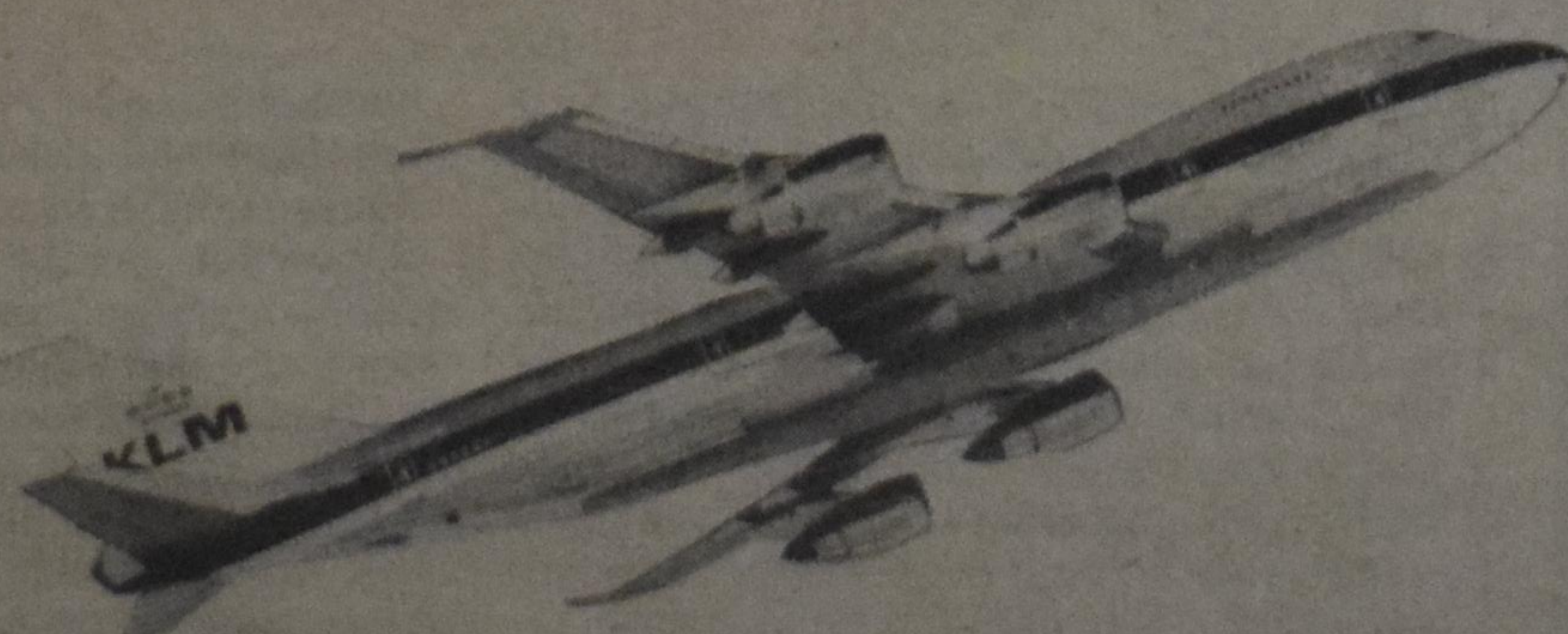
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Calvinist Contact's summer time circulation blitz has come to an end. In order to qualify for the free trip for two to The Netherlands, all paid entries must have been submitted to this office by August 28. The deadline was extended because of the postal strike.

Winners will be announced soon, once the results have been tabulated.

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Is onze vroomheid traditie? — 3

Vroomheid is een woord dat wil er bij vele mensen niet in. En dat is ook wel te begrijpen. Er is zoveel misbruik van dit mooie woord gemaakt in het kerkelijk leven. Kuyper schrijft ergens; tussen vroomheid en hulchelarlijk is de grens zo klein. En zodra vroomheid er op na gehouden wordt uit traditie, dan is er ook niet veel goeds van te zeggen.

Toch moet het mogelijk zijn over vroomheid en ook over traditie iets goeds te zeggen. In de Statenvertaling komt het woord 'vroom' vaker voor dan in de Nieuwe Vertaling. Het werd vervangen door „eerlijk, betrouwbaar, oprecht, rechtschapen.” Van Job wordt echter gezegd dat hij vroom en oprecht is, godvrezende en wijkende van het kwaad. Je kunt volgens de Bijbel in vroomheid volharden, en als God je vroomheid goedkeurt kan Hij je ergens voor, 'n ongeluk of zo, sparen. „Vroomheid en oprechtheid mogen mij behoeden, want U verwacht ik.”

Vroomheid is ook iets dat kan worden gadegeslagen. Het woordje vroom betekende ook wel *flink, kloek*, men zei b.v. een vroom paard; ook wel *dapper*: „Bergen op Zoom, houdt u vroom,” terwijl het ook zo in een doopsformulier voorkomt: vroom strijden en overwinnen; *deugdzaam* — een vroom leven leiden, vroom handelen; *godvruchtig* — een vrome man, zij zijn erg vroom; *fijn godsdienstig* — vrome werken; enz.

Als wij over vroomheid spreken dan bedoelen we nu niet meer flinkheid, dapperheid, maar dan wordt er meer uitgedrukt dat we naar de geboden des Heren willen leven. Dat heeft dus echt iets met ons geloof, met onze verhouding tot God te maken. Ons geloof, en daarom ook ons geloofsleven, behoort 'vroomheid' te zijn, als dat niet zo is verdient het ook niet om geloof en geloofsleven te heten. En onze vroomheid behoort geloof en geloofsleven te blijven, als dat niet zo is, is het geen vroomheid.

Een mooie definitie vond ik: bijbelse vroomheid is geen zelfbespiegeling, maar een leven in dankbare verwondering uit Christus die niet alleen onze rechtvaardiging is, maar ook onze complete heiliging. Het komt er dus op aan niet af te wijken naar vrome werkhelligheid noch naar onvrome lijdelijkheid, maar de koninklijke weg daar tussen door te gaan: een in geloof Gode leven, met eerbied en godsvrucht. (S. VanderLinde).

Vroomheid kan dus gezien worden, moet gezien worden. Als je als een vrome door het leven gaat dan kan het niet anders of dat wordt opgemerkt door anderen. Het is eigenlijk zo dat je niet opzettelijk vroom kan zijn. Als je gelooft in de Here Jezus als je Zaligmaker dan zal dat ook in je leven te merken zijn. Het zal 'vroomheid' ten gevolge hebben. Het beste is dat we ons maar niet te druk maken om speciaal vroom te zijn. Er staat een prachtige tekst in de Bijbel om over na te denken als we vroom willen zijn: Gewen u toch aan de Here opdat gij vrede hebt.” Er is iets moois in als wij met de Here kunnen leven, zo leven, dat we er aan gewoon raken dat Hij er is, en voor ons zorgt, en om ons denkt. Gewen u, daar zit iets in van, je bij iemand thuisvoelen, met iemand omgaan. En als dat door het geloof gebeurt, dan is dat de vroomheid waarover de Bijbel spreekt.

En u bent toch niet vroom uit traditie. Ik voelde me als door een angel gestoken toen die geleerde man zo maar zei, dat zo'n zestig procent van onze mensen „er buiten staat”, dat ze vroom zijn uit traditie, en daar gaf hij niet veel voor. Hij had eigenlijk geen hoop meer voor onze kerk. In vele kerken wordt er jaarlijks een kerkvisiteatie gehouden. Dan worden er allerlei vragen gesteld. In de kerk waartoe ik behoor hebben we ook vraag 15, een heel belangrijke vraag: Wat is de geestelijke gesteldheid van de gemeente? Vaak bezocht ik de vergaderingen van kerkeraden als kerkvisiteur, maar nooit hoorde ik zulke pessimistische woorden over ons kerkvolk. De nog onvolmaakte gemeente was toch op weg naar 't nieuwe vaderland. Uit traditie kom je daar niet, alleen door het geloof!

Ik weet het, het is niet alles Israel dat Israel heet. Ik weet, dat er zijn die nog niet geloven. Daarom staat er in onze belijdenis: wij zullen God bidden die de dingen niet zijn, roept alsof ze waren en wij zullen onszelf niet verhovaardigen alsof wij onszelf uitgezonderd hebben. Genade is geen erfgoed, maar door het geloof zal het vrome volk in God verheugd straks huppelen van zielevreugd daar zij hun wens verkrijgen, uit vrije genade, alleen om de verdienste van Christus.

J. VanHarmelen

Hoe lezen wij de profeten? — 2

(DE WEKKER) — Reeds de vorige maal merkte ik op, dat hoewel de prediking der profeten ver uitwijst boven hun eigen tijd deze wel altijd daarin haar concrete uitgangspunt heeft, namelijk in het leven van de mensen en in het wereldgebeuren van die dagen.

Dat maakt het verstaan van de prediking van de profeten voor ons wel eens bijzonder moeilijk omdat wij het historisch uitgangspunt van hun prediking niet altijd kennen. Soms doen we dat wel. Zo heeft de bekende Immanuel-profete in Jes. 7 (een jonge vrouw zal zwanger worden en een zoon baren en zij zal hem Immanuel noemen) haar uitgangspunt in het ongeloof van koning Achaz, die weigerde van God een teken te vragen ter bevestiging van diens belofte, dat Hij zelf Jeruzalem zal bevrijden uit de dreigende macht van de twee koningen Rezin van Damaskus en Pekah van Israel, die met hun legers tegen Juda en Jeruzalem optrokken. Daarom zal God Achaz zelf een teken geven, namelijk de geboorte van het kind Immanuel, dat voor Achaz een blijvende herinnering moet zijn dat niet de Assyrische macht, waarop Achaz zijn vertrouwen had gesteld, Juda en Jeruzalem heeft bevrijd, maar God zelf in zijn oneindige genade en trouw.

De vervulling van deze profete heeft daarom in eerste instantie plaats gehad in het leven van Achaz, wie dat kind dan ook precies mag zijn. Het kind moet een prediking zijn voor hem.

Later ziet Mattheus deze profete vervuld in de geboorte van Jezus, die geboren wordt uit de maagd Maria en de Immanuel is in de volle zin van het woord, in wie God betoont dat Hij met de mens wil zijn en door wie Hij allen die in Jezus Christus geloven wil brengen tot de volle bevrijding en de ware vrede (Matth. 1:23).

De profeteen van Obadja — om een ander voorbeeld te noemen — vinden hun uitgangspunt in het leedvermaak van het volk Edom over de ondergang van Juda, toen Jeruzalem werd verwoest door de legers van de koning van Babel en het volk in ballingschap werd weggevoerd. En in plaats van Judeese vluchtelingen asyl te verlenen heeft Edom ze vermoord. Daarom spreekt God het oordeel uit over Edom. Ook Edom zal verwoest worden en wat het Juda heeft aangedaan zal het zelf worden aangedaan.

Maar tegelijk grijpt de profete van Obadja daar ook weer ver boven uit door het oordeel Gods uit te spreken over alle volken, die Gods volk aanranden en verdrukken: Nabij is de dag des Heren over alle volken (Ob. 15). Maar op

de berg Sion zal er ontcoming zijn, d.w.z. dat God zich over zijn gesmaad en verdrukt volk zal ontfermen en hen zijn verlossing schenken. Het koningschap is aan de Here (vs. 21) en daarin ligt het heil en de veiligheid van zijn volk gegarandeerd.

De prediking van Joel aangaande de dag des Heren vindt haar uitgangspunt in een sprinkhanenplaag. Dikwijls heeft de toekomstprediking van de profeten haar uitgangspunt in de ballingschap, waarin zowel het tweestammenrijk als het tienstammenrijk werd weggevoerd. Genoemd kan in dit verband worden het visioen van Ezechiël aangaande het dal met de dorre doodsbeenderen (Ez. 37). Ezechiël ziet de beenderen weer levend worden en dat heeft betrekking op terugkeer van Israel uit de ballingschap. Israel zal weer tot nieuw leven komen. En dan zullen Juda en Israel weer tot een volk verenigd worden en als een vernieuwd volk zullen ze God samen dienen. Hij zal hun tot een God zijn en zij zullen Hem tot een volk zijn en messias David zal over hen koning zijn (vs. 22 vv).

Het gaat hier in eerste instantie niet over de terugkeer van het joodse volk in onze tijd uit zijn ballingschap naar het land der vaders. Het gaat bij Ezechiël

PERSOVERZICHT

- De Liberale partij liep een blauwtje op in twee distrikt-verkiezingen. Het Spadina-distrikt in Toronto was het toneel voor de nederlaag van Trudeau's sekretaris Jim Coutts, en in het Joliette distrikt in Quebec behaalde de conservatieve La Salle de overwinning. Het Spadina-distrikt vooral leverde de Liberalen een bittere pil omdat het beschouwd werd als veilig Liberaal terrein. Het was slecht nieuws voor Trudeau die net thuis kwam van Afrika.

- In de komende herfst zullen de posterijen een prive-onderneming gaan worden waarvan de regering alle aandelen heeft. Om het leven van die nieuwe onderneming wat makkelijker te maken zal er een wetsontwerp ingediend worden waarbij concurrentie bijna onmogelijk wordt.

- De regering zit een beetje om handen met het zogenaamde Kent-rapport, waarin aan bevolen wordt om er op toe te zien dat de controle op de pers in meerdere handen komt. Voorlichting is geconcentreerd, zo konkludeerde het rapport, bij te weinig uitgevers. 't Zal niet meevallen om die aan bevelingen te realiseren. De reactie in vele kranten was voor spelbaar: het rapport werd fel bekritiseerd.

- De Liberale leden van het parlement beginnen 'm een beetje te knijpen. Er is een groeiende groep die het parlement in zitting wil hebben in verband met de economische toestand. Ik dacht dat het misschien wat beter zou gaan als ze nog een tijdje op vakantie bleven. De dollar is iets omhoog gegaan, en de rente zakte een streepje.

- Onze nationale luchtvaartmaatschappij zat Wardair knap dwars met konkurentie op ver-

bindingen naar Florida. Wardair is het antwoord niet schuldig gebleven en heeft transatlantische tarieven scherp verlaagd van oktober tot mei. U kunt dus nu goedkoop de familie in Holland bezoeken.

- Sadat van Egypte heeft Amerika aangeboden om daar een militaire basis te vestigen, hetgeen een belangrijk voordeel voor de Yankees is natuurlijk. Amerikaanse vliegtuigen raakten slaags met de luchtmacht van Libie. Twee straaljagers van Libie werden neergeschoten. Reagan heeft ook de verkoop van straaljagers aan Israel door laten gaan. De israeliese aanval op Bagdad van een paar maanden geleden is nu vergeven en vergeten.

- Brezhnev heeft een vredesduifje op laten vliegen. Hij drong aan op een ontmoeting met Reagan in een artikel dat hij schreef voor een Russiese krant.

- De Paus heeft zijn intrek genomen in zijn zomerpalas waar hij met trimmen zijn konditie hoopt te verbeteren.

- De OPEC (olie producerende landen) is bijeen in Zwitserland waar ze hun geld lekker laten rollen en bek vechten over eenheid in olieprijs, hetgeen ze nog nooit voor elkaar gekregen hebben. Saudi-Arabië stelt zelfs prijsverlaging voor, maar in Venezuela, waar wij veel olie vandaan krijgen, willen ze er niets van weten. Ik schrijf dit persoverzicht van ons huisje in Fenelon Falls. Dank zij de kontributie van de Toronto Bereden Politie is mijn tomatenoogst nu inderdaad verdubbeld. Er zitten nu twee tomaten aan iedere plant. Het weer is prachtig maar de vissen zijn nergens te vinden.

Carl D. Tuyl

In eerste instantie om de terugkeer van Israel en Juda uit de assyrische en babylonische ballingschap, al is het waar dat daarin de profetie niet haar volkomen vervulling heeft gevonden. Er lopen lijnen uit naar het Israel van vandaag en de gemeente van het NT.

De zo moeilijke profetieën van Ezechiël over Gog en Magog in de hoofdstukken 38 en 39 van zijn boek zijn in eerste instantie bedoeld als een troostboodschap voor de ballingen in Babel, die wanneer ze in eigen land zijn teruggekeerd, opnieuw door vijanden zullen worden aangevallen. Maar dan mogen ze zeker zijn van Gods bevrijding, die met Israels vijanden op vreselijke wijze afrekenen. Ik zal — aldus luidt het woord des Heren — met hem in het gericht treden door pest en door bloed; stromende regen en hagelstenen, vuur en zwavel zal ik doen neerregenen op hen, op hun krijgsmannen en op de vele volken die met hen zijn. Ik zal Mij groot en heilig betonen en Mij doen kennen ten aanschouwen van vele volken en zij zullen weten dat ik de Here ben (Ez. 38: 22 v). Men kan aannemen dat dit slaat op de verdrukking van de Joden in Palestina onder Antiochus

Epifanes IV en de bevrijding daarvan onder leiding van de Makkabeëen, al wijst ook deze profetie daar ver boven uit en heeft zij duidelijk een eschatologische strekking.

De toekomstprediking der profeten heeft steeds een historisch uitgangspunt en heeft ook dikwijls in een historische gebeurtenis haar vervulling, al heeft ze tegelijk een veel verdere strekking. De toekomstprediking der profeten heeft vaak betrekking op meer dan een gebeurtenis of wordt in meer dan een gebeurtenis gerealiseerd. Profeten vatten soms gebeurtenissen, die in de toekomst op verschillende, soms ver uiteenlopende momenten hun vervulling vinden, in een punt samen. Men noemt dit wel het profetisch perspectief of het samenvattend karakter van de profetische prediking. Men heeft om dit duidelijk te maken vaak het beeld gebruikt van verschillende bergspitsen, die uit de verte gezien in een vlak schijnen te liggen, maar in werkelijkheid soms kilometers van elkaar verwijderd zijn. Dit brengt met zich mee een vaak meervoudige vervulling van de profetie of een vervulling in etappes.

De profetie van Joel aangaande de dag des Heren werd blijkens de prediking van

Petrus (Hand. 2) vervuld op de pinksterdag, toen God zijn Geest uitstortte op mannen en vrouwen, op ouderen en op jongeren. Maar in de profetie van Joel wordt de uitstorting van de Geest in een adem genoemd met de dag van Gods gericht, die gekenmerkt wordt door bloed en vuur en rookdamp.

De pinksterdag is de inzet van de vernieuwende werking van de Geest, maar werkt tegelijk heen naar de jongste dag, de dag van het grote gericht. Daarom kunnen die twee door Joel in een adem genoemd, omdat ze wezenlijk bij elkaar behoren, maar in de geschiedenis van God met deze wereld vallen pinksterdag en het laatste gericht niet op een moment samen. Er liggen eeuwen tussen.

De dag van pinksteren is wel het teken dat de grote gerichtsdag komt. God doet geen half werk. Hij vervult zijn woord niet slechts voor de helft. In Jes. 11 wordt het rijze dat voorkomt uit de tronk van



Jeremiah draagt een zwaar houten juk. Illustratie uit: Taylor's Bible Story Book, Tyndale House Publishers.

Isai, hetgeen vervuld werd in de komst van Christus, in een adem genoemd met de komst van het vreedrijk, waarin de wolf vreedzaam bij het schaap zal neerliggen en de panter bij het bokje. Want er zal geen

verderf en vernieling meer zijn. Immers de komst van de messias en het eeuwige vreedrijk hangen onlosmakelijk samen, maar de ervaring van elke dag leert, dat met de eerste komst van Christus in deze wereld het vreedrijk nog niet terstond is meegekomen.

In Hosea 3:5 wordt de terugkeer uit de ballingschap direct verbonden met de bekering van Israel tot de messias; daarna zullen de Israëlieten zich bekeren en de Here, hun God zoeken en David, hun koning en bevende komen tot de Here en tot zijn heil. Israel is uit de ballingschap teruggekeerd, maar pas eeuwen later kwam de messias Jezus Christus, de grote Davidszoon en op de bekering van Israel wachten we nog steeds. Maar Gods beloften blijven waar. De beloften Gods zijn onberouwelijk (Rom. 11:29).

God vervult zijn beloften volkomen, maar niet op een dag.

door dr. B.J. Oosterhoff



Als je het mij vraagt

Hoe denk je over „de vrouw in het ambt“

Syrt Wolters, Victoria, BC

Ik wil me in mijn praatje over de vrouw in het ambt alleen maar beperken tot enkele gezichtspunten, die ik tot nu toe gemist heb.

We moeten meegaan met de tijd

Dat is een argument dat nogal eens gebruikt wordt door diegenen die het ambt voor de vrouw in de kerk verdedigen of aanbevelen. We leven in de 20ste eeuw zegt men dan en we moeten niet zo hopeloos ouderwets achteraan komen. De kerk moet „bij-de-tijd“ zijn. Anders verliest ze het appel met de wereld. Dit argument is zelfs ten brede aangevoerd in een van de synodale rapporten van enkele jaren terug. Ik vond dat argument erg zwak. Sinds wanneer wordt het gedrag in de kerk bepaald door de wereld? Als we niet met betere argumenten kunnen aankomen, dan zwijge men liever. Zegt Romeinen ons niet dat we juist niet het patroon van de wereld ons moeten aanmeten?

Soms heb ik de indruk dat de wereldse emancipatie beweging ook haar invloed laat

gelden in onze discussie omtrent de vrouw in het ambt. Let wel — ik heb nog helemaal geen positie gekozen zover. Ik heb alleen maar vastgesteld als mijn opinie dat ik vrees dat er in onze discussie wat wereldse motieven aanwijsbaar zijn. Meer niet.

Wat zijn de beweegredenen voor de vrouw in het ambt?

Als ik zo de reacties in de kerkelijke pers lees in de vorm van artikelen of van ingezonden stukken, dan is het vaak, dat de vrouw zich in de kerk achteruit gezet voelt. Waarom de mannen wel en wij, vrouwen, niet? Zijn wij soms minder? Zijn wij minder intelligent? Of minder „gelovig“? Of minder begaafd? Er zit vaak een toon in van zich verongelijkt gevoelen. Ik heb nog zo weinig in onze discussie gemerkt van een dringende begeerte om te dienen in de kerk terwille van de kerk!

Er is teveel van de zelfde stemming die we hadden toen het vrouwenkiesrecht in de politiek in discussie was. Zolang de tendens er is in onze

beweegredenen, dan geloof ik dat het advies van Ds. Eppinga in zijn „Of Cabbages and Kings“ in *The Banner*, om nu maar eens een tijdje te zwijgen, wel op zijn plaats is. Want op die manier komen we er nooit uit. Want dan is het geen kwestie van kerk belang, maar van persoonlijk belang. En dat kan ons alleen maar achteruit brengen in plaats van vooruit.

De bekwaamheid van de vrouw voor het ambt

Ik zou niet graag beweren dat de vrouw minder begaafd zou zijn, zodat ze van nature minder geschikt is om in het ambt te dienen. Als ik met mijn verstand te rade ga, dan kan ik geen enkele reden vinden waarom een vrouw niet evengoed ouderling of dominee zou kunnen zijn als een man. Ik heb wel vrouwen ontmoet in de kerk, die ik meer geschikt acht om in het ambt te dienen dan menig man, die als ouderling of diaken gediend heeft.

Maar wat ik denk of niet denk heeft totaal geen gezag in het oplossen van het probleem. Niet mijn inzicht is normatief. In feite — niemand's persoonlijke opinie is gezaghebbend. Zelfs al verwijzen we naar de verscheidene vrouwen die in het Oude en het Nieuwe Testament een belangrijke rol vervuld hebben in de heilsgeschiedenis, dan zegt dat dunkt me heel weinig ten opzichte van het vraagstuk waarmee we ons nu bezighouden.

De reeks van synodale commissies die we in de loop van de

laatste tien jaar gehad hebben, hebben steeds weer getracht om uit de Bijbel aan te tonen dat het niet tegen de Schrift is als de vrouw in het ambt de kerk dient. Maar waarin al die commissies gefaald hebben is om uit de Bijbel aan te tonen dat het God's wil is! En dat heeft ons in de impasse gebracht.

We hebben er niet genoeg aan dat de Bijbel er niet tegen is; we moeten bewijs uit de Schrift hebben dat de Bijbel er voor is!

Bij voorbeeld: We moeten aannemen dat Jezus Christus, toen hij zijn discipelen koos, hij dat deed met het oog op de toekomst van de kerk en niet om zich aan te passen aan een culturele gewoonte van die tijd. In geen enkel opzicht geeft de Heiland enige indruk dat Hij overwogen heeft om een vrouw als discipel (apostel) te kiezen. Terwijl Hij toch meermalen afweek van de gewoonte als het het omgaan met vrouwen betrof. Welke Israeliet zou in die dagen met een Samaritaanse zich opgehouden hebben? Jezus blijkt zich niets aan te trekken van de gangbare zede in dat opzicht. Hij gaat Zijn eigen gehoorzame gang. Waarom de Heiland geen vrouwen gekozen heeft, weet ik ook niet. Maar het feit ligt er en dat is niet weg te redeneren, hoe graag we dat ook zouden willen.

Paulus, heeft, als hij het heeft over de vrouw in de Kerk, wel enkele dingen te zeggen over de plaats van de vrouw, maar hij staat niet toe dat de

vrouw in de kerk optreedt als lerares. En Paulus geeft daarvoor een reden aan. Hij zegt dat de vrouw eerst verleid is in het Paradijs. Dat is de reden. En nu kunnen we hele bomen opzetten over de onredelijkheid daarvan, maar dat brengt ons niet tot een oplossing. Het feit ligt er, dat de Schrift door de mond van Paulus, ons zegt dat de vrouw niet zal „leren“ in de kerk, omdat de vrouw in het paradijs het eerst verleid is.

Nu kunnen we dat een erg onlogische reden vinden. En als ik mijn gezond verstand gebruik dan kan ik het logische daarvan ook niet inzien. Maar het gaat er niet om of wij het logisch vinden; het gaat er om wat de Schrift zegt. En als we geloven dat de Schrift door de Hellige Geest is geïnspireerd, dan heb ik mij daar bij neer te leggen, hoe onlogisch het me ook voorkomt.

Er zijn wel meer dingen die we „na dezen zullen verstaan.“ Misschien is dit een van die dingen. Daarom, als je 't mij vraagt of de vrouw ambtsdrager mag zijn in de kerk, dan heb ik, als ik mijn verstand raadpleeg, daar geen enkel bezwaar tegen.

De moeilijkheid is: ik heb het niet voor het zeggen. Ik moet, net zo goed als ieder ander kerklid naar de Bijbel luisteren en dan stuit ik altijd op dat woord van Paulus. Tot nu toe heb ik nog niet geleerd, hoe we Paulus' woord Schriftuurlijk kunnen omzetten. 't Spijt me dames, maar zo zie ik het, als je 't mij vraagt.

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THANKS

BOEYENGA-VANDERWIEL: We like to thank all our children, grandchildren, relatives (also from Holland) and friends, for the many best wishes, gifts, cards and flowers sent to us on the occasion of our 50th Wedding Anniversary. We are thankful to the Lord that we were able and in good health, to enjoy all of it.
Mr. and Mrs. Boeyenga.

VAN DIJKEN: Mr. and Mrs. D. van Dijken would like to thank all the friends and relatives, who made their 50th Wedding Anniversary an unforgettable day. May the Lord bless you all.
32 Allen St., Chatham, ON N7M 5E6

BIRTHS

BROERE: With thankfulness to God, the giver and creator of life, we, Pete and Jane (nee Fluit), announce the birth of our daughter, JODI JANE, born August 6, 1981. Eleventh grandchild for Mr. and Mrs. K. Fluit of Wellandport and fourth grandchild for Mr. and Mrs. P. Broere of Niagara Falls.
1157 Sunset Dr., Fenwick, ON L0S 1C0

GORTER: With much joy and thankfulness, we, Jack and Marian thank God, the creator of life, for entrusting into our care, a son, JEFFREY JACK, born August 9, 1981. A brother for Bonnie and Julie. Grandparents are: Mr. and Mrs. L.P. Gorter of Troy, and Mr. and Mrs. S. Vandermeulen of Dundas.
R.R.#1, Troy, ON L0R 2B0

KIKKERT: With much joy, we, John and Sue, thank God for entrusting to our care, a precious gift of life, DAVID JOHN, 8 lbs. 2 oz., on July 13, 1981. First grandchild for Mr. and Mrs. A.J. McCurry, ninth grandchild for Mr. and Mrs. R. Kikkert.
R.R.#3, Smithville, ON

KINGMA: With joy and thanksgiving, we, Bert and Diana announce the precious gift of our second child, a son, CHRISTOPHER DAVID. Born on Thursday, July 23, 1981, weighing 7 lbs. 15½ oz. A brother for Jeremy Michael. Second grandchild for Mr. and Mrs. Bill Bylsma of Ilderton and 25th grandchild for Mr. and Mrs. Marten Kingma of Poplar Hill.
119 Garland Lane, London, ON N5V 3K9

KNIBBE: We, Harry and Coby, give thanks to God for the safe arrival of our third son, JAMES DAVID, born August 5, 1981, weighing 10 lbs. 1 oz. A little brother for Anthony and Mike. Grandparents are: Mr. and Mrs. H. Horinga and Mr. and Mrs. A. Knibbe, all of Woodstock.
69 Paris Rd., Paris, ON N3L 3J2

SCHINKEL: Jim and Margot have been blessed by God with the birth of our second child, a son, ALLAN JACOB, born July 26, 1981. A brother for Christopher. 10th grandchild for Mr. and Mrs. Jacob Mein of St. Catharines and 3rd grandchild for Mr. and Mrs. William Schinkel of Hamilton.
159 Cedarhill Cr., Kitchener, ON N2E 1R3

BIRTHS

SELLES: Thanks be to God for entrusting to our care the precious gift of a daughter, SUZANNE JENNIFER, born July 28, 1981, weighing 6 lbs. 9 oz. Grateful parents are Rein and Jackie Selles. Suzanne is the fourth grandchild for Rev. and Mrs. L. Selles of Hamilton and the seventh grandchild of Mr. and Mrs. J. Heeringa of Stoney Creek.
20 Sunset Blvd., St. Albert, AB T8N 0N5

WINKEL: Hank and Winnie Winkel are thankful to God for the birth of their daughter, JUNE STACEY, on June 16, 1981. A wee sister for Wendy, Steven, and Wesley. June is the 16th grandchild for Mr. and Mrs. Andy Vannetten of Aylmer, ON (formerly of Jarvis, ON), and 12th grandchild for Mr. and Mrs. John Winkel of Gorrie, ON.
R.R.#2, Gorrie, ON N0G 1X0

WUNDERINK: Andrew and Margaret (nee Vroom), thank the Lord for the precious gift of our first child, a son, MATTHEW RICHARD. He was born on August 6, 1981. Proud grandparents are Mr. and Mrs. Richard Wunderink, Lowell, IN and Mr. and Mrs. William Vroom, Bowmanville, ON. Great-grandparents are Mr. and Mrs. O. Vroom, Strathroy, ON, Mrs. Jenny Wunderink, Holiday, FL., Mr. and Mrs. Jake Nannenga, DeMotte, IN and Mrs. Margaret Hoekstra, Chatham, ON.

MARRIAGES

BLYLEVEN-SALVERDA: Mr. and Mrs. Len Blyleven of Hagersville, ON and Mr. and Mrs. Peter Salverda of Tillsonburg, ON, are pleased to announce the forthcoming marriage of their children, WANDA and STEVE. The wedding will take place, the Lord willing, on Saturday, August 29, 1981, at 3 p.m. in the Maranatha Chr. Ref. Church, York, ON, with Rev. P. Stel officiating.
Future address: R.R.#3, Hagersville, ON N0A 1H0

CALLAGHAN-HASSEFRAS: Mr. and Mrs. A. Callaghan and Mr. and Mrs. L. Hassefras of Brampton, ON, are happy and pleased to announce the forthcoming marriage of their children, NANCY and JOHN. The ceremony will take place, the Lord willing, on August 29, 1981, at 3:30 p.m. in the Second Chr. Ref. Church of Brampton, ON, with Rev. P.W. De Bruyne officiating.
Future address: 155 Raylawn Cres., Georgetown, ON

DEGROOT-MEIJGAARD: Mr. and Mrs. Henry DeGroot of Hamilton, thankfully announce the forthcoming marriage of their daughter, WENDY PATRICIA to JOHN MURRAY, son of Mr. and Mrs. John Meijgaard of Stoney Creek. The ceremony will take place, the Lord willing, on September 12, 1981 at 4:30 p.m. in the Mount Hamilton Chr. Ref. Church. Rev. J.W. Jongsma officiating.
Future address: #607, 2772 Barton St. E., Stoney Creek, ON

DYKXHOORN-WERKEMA: Mr. and Mrs. Tony Dykxhoorn, of Brownsville, ON, and Mr. and Mrs. K. John Werkema, of Embro, ON, are pleased to announce the marriage of their children, ELIZABETH ANNETTE and JOHN WAYNE on Saturday, September 12, 1981 at 4:00 p.m., D.V., in the Tillsonburg Chr. Ref. Church. Rev. C. Pool officiating.
Future address: R.R.#5, Embro, ON

FEDDEMA-KNIBBE: Mr. and Mrs. J. Feddema of Springdale, ON, are happy to announce the forthcoming wedding of their daughter, ANITA to MARVIN, son of Mr. and Mrs. E. Knibbe of Springdale, ON. This joyous celebration will take place, the Lord willing, on September 12, 1981, at 2:00 p.m. in the Chr. Ref. Church of Springdale, ON. Rev. J. Evenhouse officiating.
Future address: 19 Wellington St., Orangeville, ON

MARRIAGES

GEERLINKS-BOERS: Mr. and Mrs. G. Geerlinks, Woodstock, and Mr. and Mrs. L. Boers, Ancaster, are thankful to the Lord to announce the marriage of their children, HILLY and JACK. The wedding ceremony took place on Friday, August 14, 1981, in the Ryerson United Church in a Chr. Ref. service, Ancaster, ON, officiated by Rev. John Van Til.
Future address: 311 Wilson St. E., #2, Ancaster, ON C9G 2B8

GROEN-BARKEMA: Mr. and Mrs. Geerit Groen of Foxboro, ON, are pleased to announce the forthcoming marriage of their daughter, ANNELIES to REGINALD, son of Mr. and Mrs. Tony Barkema of Belleville, ON. The ceremony will take place on Friday, September 4, at 7:00 p.m., the Lord willing, in the Maranatha Chr. Ref. Church of Belleville, ON. Rev. H. Getkate officiating.
Future address: R.R.#1, Ameliasburg, ON

MULDER-BOERS: Rev. and Mrs. Lambert Mulder announce the marriage of their daughter, BARBARA FAITH to HILBERT, son of Mr. A. Boers, Orangeville, ON. The marriage, in the Lord, will be solemnized in the Hebron Chr. Ref. Church of Whitby, ON, Saturday, September 12, 1981, at 2:30 p.m.
Future address: 23 - 4th Ave., Orangeville, ON

SHIRTON-LANGERAAP: Love is the most beautiful gift we are given to share. Mr. and Mrs. Keith Shirton, R.R. #1, Dunnville, and Mr. and Mrs. Symen Langerap, R.R. #2, Dunnville, are pleased to announce the forthcoming marriage of their children, DIANA MAE and RICHARD SYMEN, on Saturday August 29, 1981 at 3:00 p.m., at Bethany United Church, Attercliffe Station. Officiating is Rev. G. Martin and Rev. S. Menzies.
Future address: R.R. #1, Dunnville, ON

VALKENBURG-MOSTERD: Mr. and Mrs. Albert Valkenburg and Mr. and Mrs. Aart Mosterd are happy to announce the marriage of their children, ALICE JANET and GERALD. This wedding ceremony will take place, the Lord willing, September 11, 1981, at 3:00 p.m. in the Chr. Ref. Church in Clinton, ON. Rev. A. van der Berg officiating.
Future address: 459 Bigelow St., Apt. #306, Port Perry, ON

VAN MASSEL-ADEMA: Believing that the Lord has brought our children together, Rev. and Mrs. B. Van Massel and Mr. and Mrs. S. Adema, are pleased to announce the forthcoming marriage of their children, RUTH and BERT. The ceremony will take place, the Lord willing, on Friday, August 28, 1981 at 7:30 p.m. in the Calvin Presbyterian Church, 248 Westmount Rd. E., Kitchener, ON. Rev. B. Van Massel officiating.
Future address: 78 Carden St., Apt. #8, Guelph, ON N1H 3A3

VANDERZWAAG-KIERS: Mr. and Mrs. Bart VanderZwaag of St. Catharines and Mr. and Mrs. John Kiers of Wellandport, rejoice in the faithfulness of our covenant God who has brought together their children, CONNIE and WILFRED. The wedding will take place, D.V., on August 28, 1981 at 7 p.m. in Trinity Chr. Ref. Church, St. Catharines, ON. Rev. R.J. Sikkema officiating.
Future address: R.R. #3, Elcho Rd., Wellandport, ON

Planning to wed?

Couples who announce their forthcoming marriage in C.C.'s Classifieds, will receive a free one-year subscription to *Calvinist Contact*. The future address should be noted.

ANNIVERSARIES

1956 August 31 1981
Today we give praise and thanks to God for giving us and our parents 25 years of happiness in the Lord.

DICK and HENNY BOERSMA
(nee Sikkema)

We wish you many more years of happiness together.

Love and congratulations from:

Richard
Ed
Gerda
Ken
Dan
Dave

Friends and relatives are invited to celebrate with us Saturday, August 29, 1981 from 2 - 5 p.m. at an open house to be held at our home.
Home address: R.R. #2, Norval, ON L0P 1K0

Athens September 4 1981
"In all thy ways acknowledge him and he shall direct thy paths" (Prov. 3:6).

With great joy and thankfulness to God, we would like to announce the 25th Wedding Anniversary of our parents,

FRED and MARGARETH BOUWERS
(nee Dijkema)

We pray that the Lord will bless them and be with them always.

With love from their children:

John
Clarence
Allan
Elsa
Janice
Lucy
Randy
Mary-Anne
Michael

Open house will be held on Friday, September 4, 1981, from 8 - 10 p.m. at Immanuel Chr. School, Lethbridge, AB.
Home address: Box 358, Coaldale, AB T0K 0L0

1931 September 10 1981
Zaandam Pembroke
"Oh give thanks to the Lord for he is good, for his steadfast love endures forever" (Psalm 118:29).
Our parents,

HENDRICUS and WILLEMPJE
CHATTILLON
(nee Zwart)

hope to celebrate their 50th Wedding Anniversary. We, their children, are very thankful that God has given them these years for each other and for us. It is our prayer that God will continue to enrich their lives with his daily presence, and that he will give them many more happy years together.

With love and joy, their children:

Wilhelmina & Simon Bakhuyzen & family — Cobden
Johanna Vanderploeg & family — Haley Station
Tymen & Janka Chattillon & family — Pembroke
Cor & Geppie Chattillon & family — Brockville
Henry & Tina Chattillon & family — Pembroke
Willy & Herman Michel & family — Brockville

32 grandchildren
10 great-grandchildren
Open house will be held on Saturday, September 12, 1981, between 2 and 4 p.m. in Chr. Zion Church Hall, Pembroke.
Home address: R.R. #3, Pembroke, ON

On September 16, 1981, our dear parents,

CORNELIS and HELENA GUTHER hope to celebrate, the Lord willing, their 55th Wedding Anniversary. The reception will be held on Friday, September 18, 1981, from 8 - 10 p.m., in the Calvin Chr. School of Hamilton, West 5th Street. Best wishes only.
Their thankful children

ANNIVERSARIES

1951 September 6 1981
Haren, Gr. Port Lambton, ON
"Carry each other's burdens, and in this way you will fulfill the Law of Christ" (Gal. 6:2).

CORNELIS A. and JEAN DEGROOT
(nee Eldering)

With joy and thankfulness to the Lord for his faithfulness to Dad and Mom, we hope to celebrate their 30th Wedding Anniversary on September 6, 1981.

Love and congratulations from the children and grandchildren!

Clara & Tony Vanderlaan; Alan, Rebecca, Sarah — Leamington
Jan Steven; Danny — London, ON
Howard De Groot & Evelyn Kraayenbrink (engaged) — Port Lambton
Kim & Don Phillips — Calgary, AB
Neil DeGroot — Chatham
May God continue to grant both of you his blessings in the years to come. Open house on Sunday, September 6, 1981 from 2 - 5 p.m. at home.
Home address: Riverside Dr., R.R.#2, Port Lambton, ON N0P 2B0

1956 September 7 1981
With thankfulness to our Lord, we hope to celebrate with our parents,
LIEUWE and RIEMIE GREYDANUS
(nee Hiemstra)

their 25th Wedding Anniversary on September 7, 1981. We pray that the Lord will continue to bless them and keep them in his care.

Thankful children:

Jack & Darlene Greydanus; Kara — Red Deer, AB
Jane & Roy Rozendal — Listowel, ON
Ev & Gerry DenPoom; Paul — Listowel, ON

Jim — at home
Diane — at home
Friends and relatives are invited to an open house to be held in their home, September 7, 1981 from 3 - 10 p.m.
Home address: R.R. #4, Listowel, ON N4W 3G9

1956 August 31 1981
"O give thanks to the Lord for he is good; for his steadfast love endures forever" (Psalm 118:29)
We are happy to announce the 25th Wedding Anniversary of our parents and grandparents,

WILLIAM and COBY HEYNS
(nee Zevenbergen)

We are very thankful to the Lord for giving us such wonderful parents and grandparents, and pray that he will continue to bless and keep them for many more years.

With love and congratulations from your family:

Shirley & Philip; Nathan
Fred
Robert
Linda
Glenda
Brenda
Best wishes may be extended at an open house to be held at their home on August 31, 1981 at 7:30 p.m.
Home address: R.R. #5, Owen Sound, ON N4K 5N7

1956 August 16 1981
Houston, BC Clinton, MS
With thanksgiving to God, who has given our parents,

MR. and MRS. S. KISTENMAKER

25 years of blessings and joy together, we celebrate their happiness with them.

Trudy & Peter Schalk — Cranbrook, BC
Lori & Albert Tiemstra — Neerlandia, AB
Ed — Dordt College, Sioux Center, IA
Eleanor — Dordt College, Sioux Center, IA

Tim — at home
Dan — at home
Todd — at home
Home address: 1203 Laurelwood Dr., Clinton, MS 39056

Classified Advertising

ANNIVERSARIES

1931 September 3 1981
Marum, Burlington, Ontario
„Wentel uw weg op de Here en
vertrouw op Hem; Hij zal het maken”
(Psalm 37:5).

With thanks to our God, we
announce the 50th Wedding
Anniversary of our parents, grand-
parents and great-grandparents,
KRYN (Ken) and ANNA RIEMERSMA
(nee Gjaltema)

We pray that God will continue to
bless and keep them in his care.
With all our love, their children:
Dicky & Len Joad — Calgary, AB
Jake & Henny Riemersma —
Fergus, ON

Rieny & Carel VanderSluys —
Orangeville, ON

Harold & Alice Riemersma — Thor-
old, ON

Simon & Anita Riemersma — Bur-
lington, ON

24 grandchildren and 3 great-grand-
children

Open house on Thursday,
September 3, 1981, from 8:30 - 10:30
p.m., at Holiday Inn, Burlington, ON.
Home address: #1363, 509
Lakeshore Rd., Burlington, ON L7S
1B2

1956 September 8 1981
Dunnville

With joyful hearts, we will bring
tribute to our Lord for keeping his
promise of our wedding day.

JACK and TINA SCHILSTRA
(nee Stavinga)

May the Lord continue to keep us
and guide us, together with our
children,
Harold & Nelly

Lawrence & Karen (girlfriend)

Richard & Julie (girlfriend)

Andrew

David

Reception will be held on Friday at
8:00 p.m., September 11, 1981 at the
Theydon Hall, Hwy. #3, Dunnville, ON.

Home address: R.R. #9, Dunnville,
ON N1A 2W8

1956 September 7 1981

We wish to thank the Lord for bless-
ing our parents,

TONY and JENNY VANDERSTELT
(nee Vandertuin)

with the celebration of their 25th
Wedding Anniversary. We hope you
have many more happy and
wonderful years to come.

Art

Jennifer

Wendy

Lori

Debbie

Open house will be held on Monday,
September 7, 1981 till 9 p.m., at their
residence.

Home address: 14 Harris Ave.,
Brantford, ON.

Delta Surrey

1956 September 21 1981

With joy and thanks to our Lord, we
are happy to announce the 25th
Wedding Anniversary of our
parents,

RITS and HENNY VAN DER WOUDE
(nee Hooiveld)

May they continue to experience
God's nearness in love, health and
happiness for many years to come.

With love and congratulations from
their children:

Joanne

Ralph Henry

Home address: 14490 - 106 A Ave.,
Surrey, BC V3R 1T4

OBITUARIES

Na een langdurig doch zeer
geduldig gedragen ziekte heeft de
Here opgenomen in Zijn eeuwige
heerlijkheid ons getrouw medelid,

MRS. ANTONIA BROBBEL

Daar het leven haar Christus was, is
het sterven haar gewin. Trooste de
Here met Zijn genade Mr. Brobbel
en kinderen in dit verlies.

Names de „Bejaarden club,”
St. Thomas,

30 juli 1981

OBITUARIES

Suddenly, as a result of an accident,
the Lord took to himself, his pre-
cious child,

BILL DUNNEWOLD

age 26.
Beloved son and brother of:

Henk & Hermina Dunnewold (nee
Jansen) — Salford

Alyce — Ottawa

Robert — Salford

Joanne — Salford

The Lord is comforting us with the
words of Psalm 23, Bill's favourite
Scripture passage.

Home address: R.R.#1, Salford, ON
N0J 1W0

“Have Thine own way, Lord, have
Thine own way, Thou art the potter, I
am the clay.”

On July 9, 1981, the Lord took into
his kingdom our dear brother,
brother-in-law and uncle,

DICK HAAN

at the age of 47,
of Brampton, ON.

May the Lord comfort Miriam, Cathy
and Bill, and Bill and Sandra.

Ron & Hilly Exelby — Dorchester,
ON

Ineke & Albert de Jonge — Geldorp,
Holland

Martin & Loek Haan — Assen, Hol-
land

nieces and nephews

18 december, 20 juni,
1979 1981

„Veilig in Jezus' armen, veilig aan
Jezus' hart.” Jezus zei: „Laat de kin-
derkens tot Mij komen, en verhinder
ze niet.”

De Here nam zeer plotseling van
ons weg ons kleinkind, achter-klein-
kind en neefje,

JOHN FREDERICK HEERSCHOP

in het Sick Children's Hospital in
Toronto, op de leeftijd van 1½ jaar.

Geliefde zoon van Henry en Ann
Heerschop, en broertje van Heather
en Kelly — Newtonville, ON

Geliefde grootouders, Frederick en
Alberdina Zomer; Arleen — Honey
Brook, PA

Jenny Zomer — Grand Rapids, MI

Geliefde grootouders, John & Tina
Heerschop — Whitby, ON

Oom en tante, Ben & Jane van der
Heyden — Newcastle, ON

Overgrootouders, Mr. & Mrs. Gerrit
van der Sleen, Pembroke, ON

Overgrootouders, Mr. & Mrs. Albert
Talsma, Bowmanville, ON

Overgrootmoeder, Mevrouw Antje
Zomer — Hoogeveen, Holland

De begrafenis vond plaats op dins-
dag 23 juni 1981 na een rouwdienst
in de Rehoboth Chr. Ref. Church te
Bowmanville. De dienst werd geleid
door Rev. Corvers van de
Maranatha Chr. Ref. Church, Bow-
manville, ON.

On Saturday, July 25, 1981, our Lord
took to himself, our beloved hus-
band, father, grandfather and great-
grandfather,

BERNARDUS JOHANNES JACOBUS
TANGELDER

at the age of 76.

His favourite Scripture during the
last years of his life was Psalm 90.

Sadly missed by his wife: Alice Tan-
gelder (nee Fernhout)

and children:

Ben & Doreen Tangelde — Christ-
church, New Zealand

Johan & Helen Tangelde — Strath-
roy, ON

Ron & Connie Morris — Oshawa,
ON

Phil & Enid Smith — Peterborough,
ON

Gary & Ann Ormiston — Oshawa,
ON

and 17 grandchildren and 1 great-
grandchild.

The funeral service was held on
Tuesday, July 28, 1981, in the Zion
Chr. Ref. Church, Oshawa, ON. Rev.
P. De Haan officiated.

Home address: 230 Nipigon St., Apt.
#709, Oshawa, ON L1J 4N6

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes
(including New Testament
recorded in Arabic),
available in quantities.

Write:
Arabic Department,
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

Like to settle in Central Alberta?

The Ponoka Chr. Ref. Church group
would like to assist you in finding a
dairy, mixed or grain farm, or a com-
mercial job. For information, write
or call: John Braaksma, R.R.#3,
Ponoka, AB T0C 2H0, (403) 783-2111
or Albert DeWaal, R.R.#3, Ponoka,
AB T0C 2H0, (403) 783-2557.

EMPLOY. WANTED

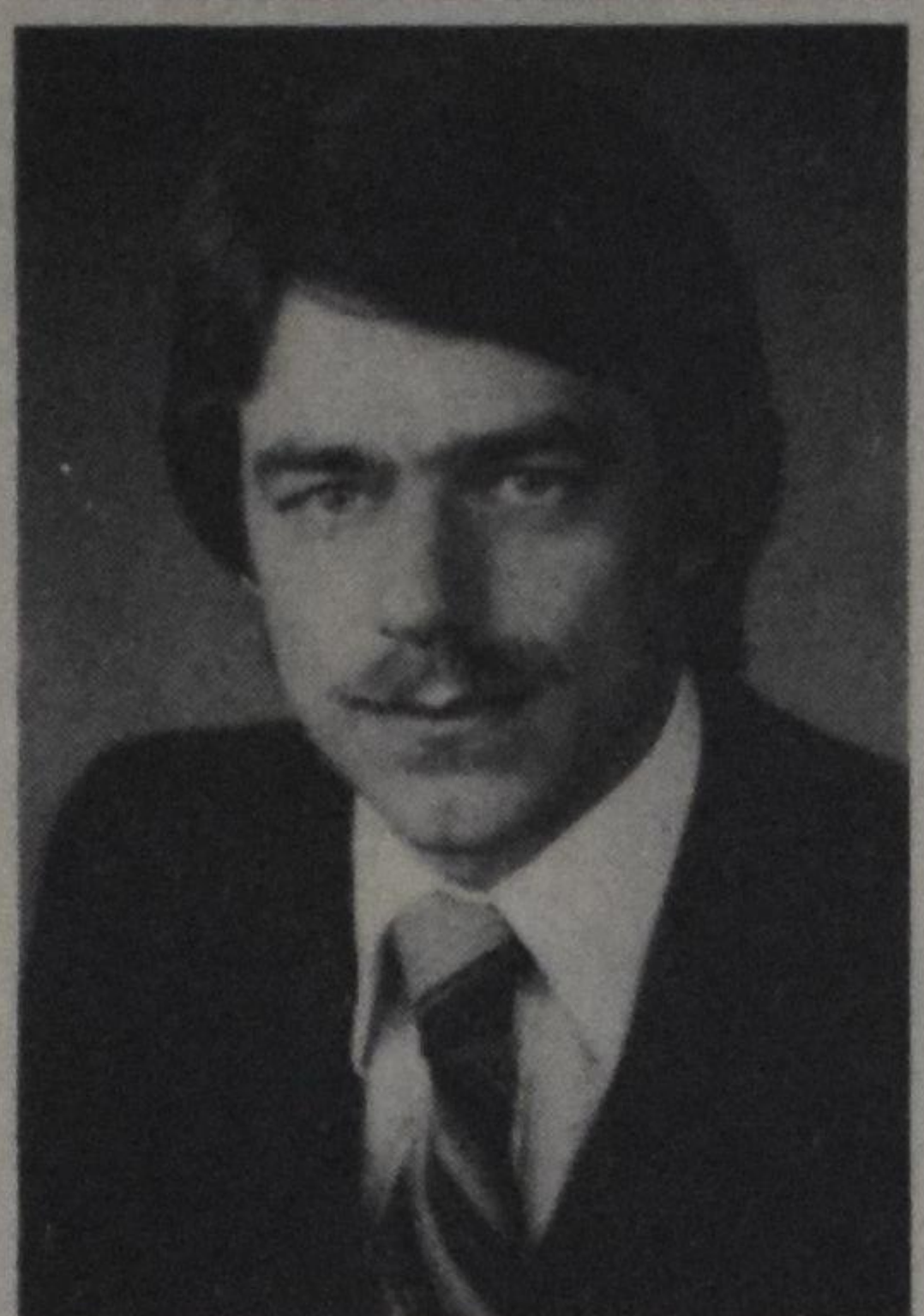
20-YEAR-OLD, responsible, female,
with over 2 years secretarial/re-
ceptionist experience, seeks full or
part-time employment. Preferably
in the Grimsby, Beamsville area.
Please write to: Box #4637, Calvinist
Contact, 99 Niagara St., St. Cath-
arines, ON L2R 4L3.

HELP WANTED

GREENHOUSE GROWER wanted
in Brantford area, with knowledge in
the production of cut mums and
special day crops. Full time. Send
resume to: Passmores Flowers, 291
Erie Ave., Brantford, ON N3S 2H7 or
call: 519-752-7885 and ask for
Dennis.

GREENHOUSE AND NURSERY op-
eration in Vancouver, BC area,
needs reliable persons willing to
learn and take responsibility. Crops
grown are pot mums, poinsettias
and bedding plants. Apply to:
Grootendorst Flowerland Nursery
Ltd., 6360 #7 Road, Richmond, BC,
V6W 1E9 or phone: (604) 273-3013.

ANNOUNCEMENT



EDWARD JOHN KOK, B.A. L.L.B.

son of Mr. and Mrs. Everett Kok of
Toronto, ON, wishes to announce
his call to the Bar of Ontario, at
Osgoode Hall, Toronto. Edward is a
graduate of Trinity Christian Col-
lege in Palos Heights, Illinois, and
the University of Windsor Faculty
Law. He received his elementary
education at Timothy Christian
School in Rexdale, ON, and
completed his high school educa-
tion at Toronto District Christian
High School. Edward, his wife Lore-
lei and daughter Lena, reside in St.
Catharines, ON, where Edward has
accepted a position with the law
firm of Reid, McNaughton.

HELP WANTED

YOUNG MAN needed to learn the
carpet and furniture steamcleaning
business. Call Steamatic of Missis-
sauga at: (416) 677-8151.

DAIRY FARMER needs help NOW.
Experience preferred. Phone: 403-
784-3447.

FRUIT AND VEGETABLE GROWER
requires boy or girl with driver's
licence for marketing and general
farm work. Room and board
provided. Apply to: De Boer Farm,
R.R. #1, Lynden, ON L0R 1T0.
Phone: 519-647-2534.

SALEM

invites applications for the position of
a part-time or full-time

Development Director

male or female, to be responsible for the promotion of its
work and the funding thereof.

Applications to Dr. D.W. Moncrieff,
Director, 26 Burnett Ave., Willowdale, ON M2N 1V1
Phone: (416) 223-7177

Voortman Cookies

needs a

distributor salesman

for an existing route in the Ottawa area. Modest in-
vestment required. Please address inquiries to: Mr.
Garry Postma — W.H. Voortman Ltd., P.O. Box 206,
Burlington, ON L7R 3Y2, or phone: (416) 335-9500.

The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

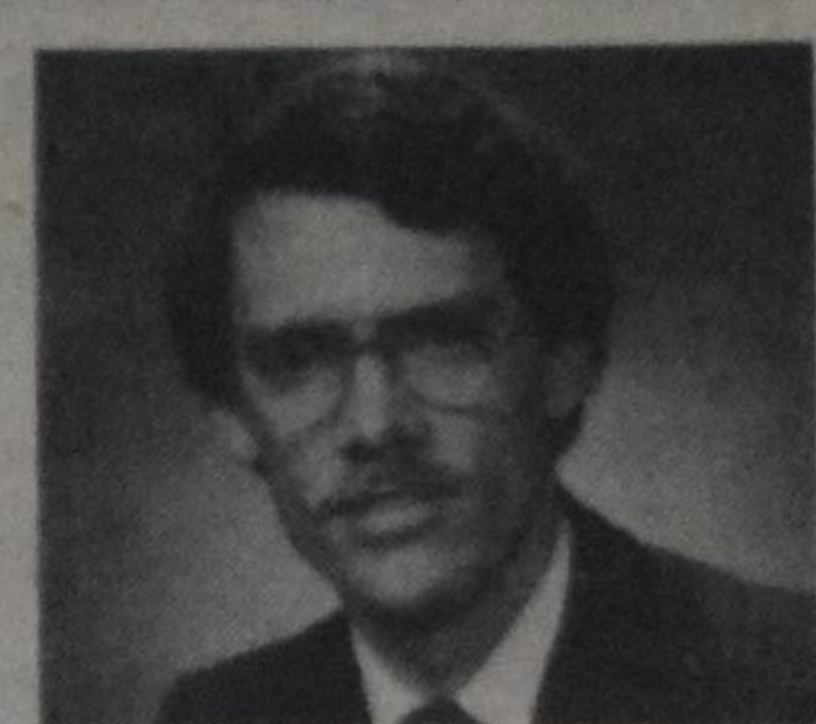
Please send resume, references and/or inquiries to:

The Executive Director,

547 West 5th St., Hamilton, ON L9C 3P7
Tel: 416-388-0435

ANNOUNCEMENT

ANNOUNCEMENT



H. Keith Miller, President of
Keith Miller & Associates
Realty Ltd., Dunnville is
pleased to announce that Mr.
Fred Hagen of Hamilton has
joined our Sales Staff. Mr.
Hagen comes to us well quali-
fied and with a proven record
of sales expertise in the poul-
try field. Fred is specializing
in Residential and Farm prop-
erties and welcomes your call
regarding any facet of Real
Estate. Mr. Hagen may be
contacted at our Branch Office
in Hamilton (416) 389-9726.

PERSONAL

Kunt u ons helpen de volgende per-
sonen op te sporen?

BARHEMA, T.A. laatstbekende adres
te Belleville, ON.

FLORIS, Johannes, geboren te Berk-
hout op 7 augustus 1916, naar
Canada vertrokken in april 1952.

KEMNA, Woltina Francina, geboren
op 16-12-1939 te Almelo, laatstbe-
kende adres te Toronto, ON.

MOSELMAN, Jacobus, geboren te
Vlaardingen op 20 maart 1916, naar
Canada vertrokken in juli 1951.

MUILWIJK, Teuntje of Pieter of
Bartje, allen geboren te Hardinx-
veld-Giessendam, laatstbekende
adres te Paterson, Canada.

NEDERLOF, H. laatstbekende
adres te St. Catharines, ON.

POLS, Aart, Lucas, geboren op 29-4-
1946 te Rijswijk, laatstbekende
adres te Don Mills, ON.

HASSEBROEK-KRAMER, Sophia,
geboren op 8 mei 1931 te Amster-
dam, laatstbekende adres te
Toronto, ON.

POSTMA, Nies, geboren op 20 juni
1916, naar Canada vertrokken in
1947.

PUIJENBROEK, Cornelius Ludo-
vicus, geboren te Tilburg op 15
november 1916, naar Canada ver-
trokken in augustus 1954.

REYNEN, Helena Elisabeth, ge-
boren op 14 augustus 1921, naar
Canada vertrokken in 1954.

TROMPERT, D.W. geboren op 1
januari 1955 te Hillegom, naar
Canada vertrokken in 1980,
vermoedelijk Brampton.

TULP, Albert, geboren op 8
november 1894 te Borger, naar
Canada vertrokken in 1924.

Netherlands Consulate General
Box 2, Suite 2106,
One Dundas Street West,
Toronto, ON M5G 1Z3
Tel: (416) 598-2520

Writers who correspond by means
of letters under box numbers are re-
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character references and by expect-
ing them in all letters they receive.
Since this mail is handled with the
strictest confidence at the C.C.
office, letter writers are advised to
make use of the references to keep
themselves informed.

Gentleman, 28, seeks female com-
panion for serious relationship.
Photo requested. Please reply to
Box #4636, Calvinist Contact, 99
Niagara St., St. Catharines, ON L2R
4L3.

Gentleman, Delft Engineering
graduate; lives in rural Lake Orion
Township; heavy wooded area;
seeks to know Christian lady 55-60
years, living between Windsor and
Toronto and Holland Marsh. No
children under 20 years old. Prefer
teacher or nurse or a person with
real estate investment experience.
Purpose is conservative home life
with companionship and travel.
Send full details with photo; will be
returned upon request. Write 2296
Bart, Warren MI 48091. Please in-
clude phone number.

Classified Advertising

PERSONAL

Dutch Canadian widower, 73 years of age, living in city in South Western Ontario, needs a Christian housekeeper to take full charge of his home. If interested, please send reply to: Box #4626, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R4L3.

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TRENTON: Trenton Chr. School will need a teacher for **grade 1** (approximately 24 pupils), for the 1981/82 school year. Please address your application or inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Chr. School 20 - 4th Ave., Trenton, ON K8V 5N3, (613) 392-3600 or home address: 41 - 5th Ave., Trenton, ON K8V 5N9, (613) 392-2409.

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and ask for Art Vandervliet
416-774-4611 (evgs.)

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Excellent business in town of 9,000. Owner may carry some financing. For sale as going concern.

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ACCOMMODATION

MILTON: Chr. Ref. student seeks accommodation in Milton area. Sheridan College campus, for the coming 1981/82 year. Please contact: Henry Stienstra Jr., at 416-945-2653; 3 Third St., Grimsby, ON L3M 2R9.

Clearwater / St. Petersburg Beach area Florida FOR RENT:

In Indian Rocks Beach, a 2 bedroom condominium (approx. 1,300 sq. ft.), corner/ground floor with panoramic view of Boga Ciega Bay. Completely furnished. Across road from Gulf of Mexico. 30 minutes from Busch Gardens, 90 minutes to Disneyworld. An ideal vacation place.

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Toronto, ON M4G 3Z9
or phone evenings:
(416) 445-1359

Two million Scriptures shared

NEW YORK (EP) — Fifty young Bible Society volunteers from the Bible Society of India recently distributed two million copies of Scripture selections to Hindus at the largest animal fair and Hindu festival in that country. According to reports reaching the American Bible Society here, the young Christians heading the evangelistic outreach have as their goal to reach each person at the

"mela" or festival with the Good News about Jesus Christ.

An estimated one million pilgrims and traders are expected to pour into Sonepur in North Bihar, India, some coming from hundreds of miles around to bathe in the sacred Ganges River and to buy and sell animals.

Cottage industries

The Christian Reformed World Relief Committee is putting strong emphasis on cottage industry development in the Philippines. Cottage industries (or home-based businesses) are now operating in Bago, Bacolod, Visayas, and Metro Manila. A project in Cadiz will be added by year's end. Items produced include wall hangings, skirts, blouses, purses, pillow covers, and pyjama bags. The income of participating families has increased by as much as 35 percent.

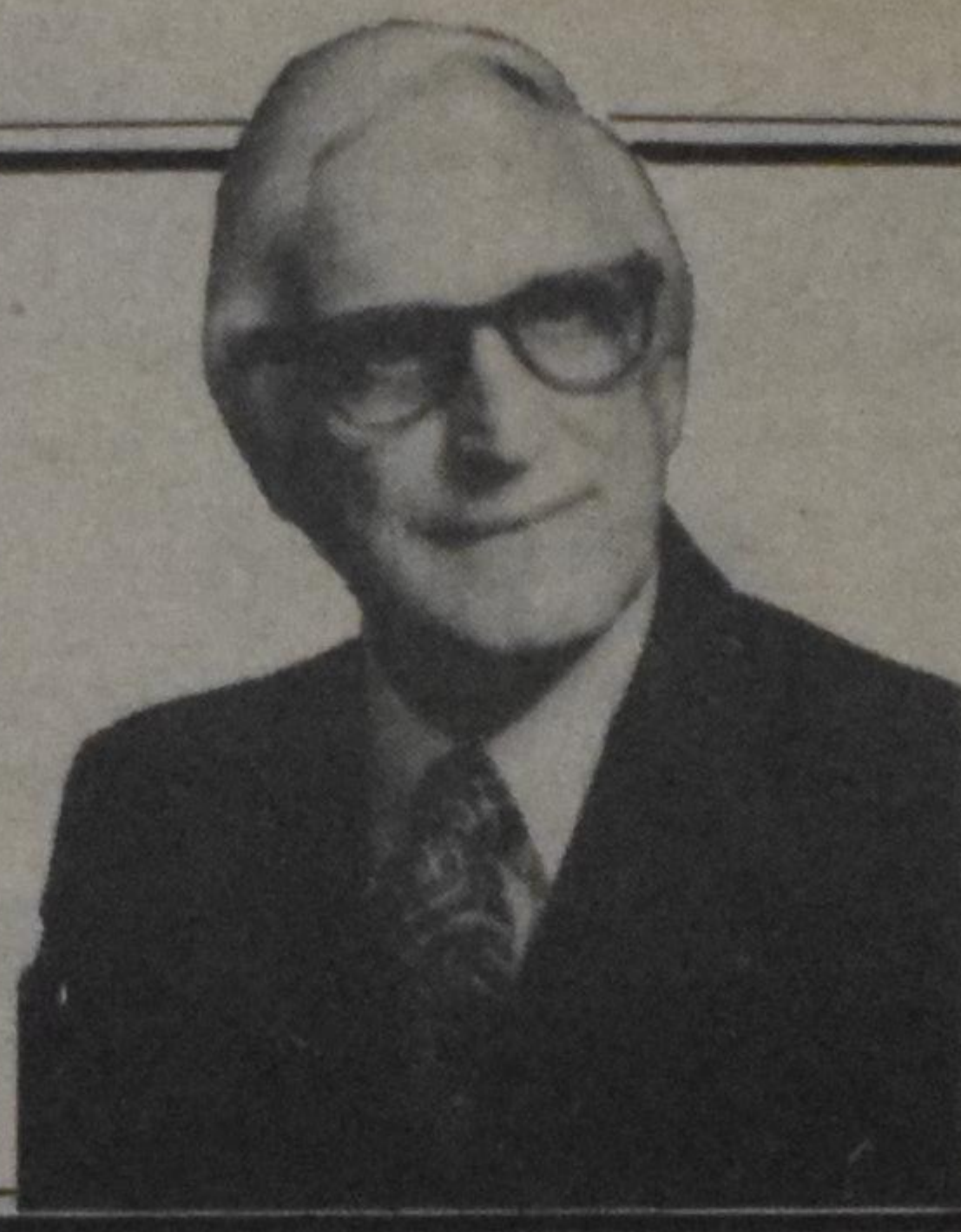
Cottage industry products are being marketed in North America by Third World Products, Inc., a non-profit corporation headed by a voluntary board. Karen DeVos, CRWRC's communications director, serves as an advisor to the board.

With the help of some CRWRC board members, marketing outlets are being established throughout the United States and Canada. Products can be seen at the CRWRC office in the denominational building.

Evangelism Today

by Wesley Smedes

Evangelism and the Church Order



This is a modest plea to take our Church Order more seriously. I am not suggesting that there is wanton and willful disregard of the regulations that guard our ecclesiastical activities. That would not be true. The Christian Reformed Church is a strong "Church Order" denomination. We pride ourselves in diligent efforts to make sure the rules are followed. We are willing to expend much energy and time in our ecclesiastical assemblies resolving questions of Church Order. There is a real awareness that we would have denominational chaos if every church did what it "jolly well" pleased.

Yet, I still wish to suggest that we take our Church Order more seriously — *all* of it. The reason for this suggestion is the concern that we are very selective in observing the articles, or parts of articles, that we insist must be followed. We seem to pick and choose and that is always dangerous. The Church Order views the life of the church as whole. Neglect of some part may cause a warped observance of the rest.

Let me try to explain: The articles of the Church Order, especially those that

regulate the maintenance of our church as we traditionally know it, are scrupulously followed. Article 51 states clearly and unambiguously that the congregation shall assemble for worship at least twice on the Lord's Day. This article is adhered to with very few exceptions. Any church that did not have second services would have to come up with unusually good reasons. We are even fussy about what takes place in our services. One Sunday evening a Grand Rapids church showed a film in place of the sermon. This became an agenda item at classis.

Article 3 states that elders are to be "confessing male members." We follow this article carefully too. There is not a non-male elder in our denomination. Any church that dared to elect a woman elder would be severely disciplined. And that quickly!

In using these illustrations I'm merely pointing out the strictness we observe in regard to parts of the Church Order. There is nothing wrong with strictness. But we may need to be more willing to make changes. The way we regulate our church life in the 1980s, as we live in and speak to the world, may need to be dif-

ferent from how we regulated it in the 1960s. We must be sensitive to changes that occur around us so that our word and life can address our world effectively.

There are other articles of the Church Order, however, about which we are not nearly as serious. These are articles related to evangelism, to the church's task of bringing the Good News of Jesus Christ where the church is. It would be interesting if the minutes of any classis or the acts of any synod recorded that a church was called upon to give an account of itself for failure to keep the Church Order with respect to evangelism. I don't recall ever reading or hearing of such action. I wonder, even, if committees that provide funding for our churches inquire whether the Church Order is being followed in the area of evangelism.

There are a number of articles in the Church Order telling the churches how to regulate their lives with respect to evangelism — Articles 11, 24, 73, 74, and so on. Some of these will be discussed in future reports. We will ask how seriously we are taking them.

Consider Article 11, part (a), where the responsibilities are well known. The minister is to preach the Word, administer the sacraments, conduct public worship services and catechize the youth. A church calls a minister to do precisely these things. The focus is on what happens on Sunday. The article also tells why he is to engage in these activities: to build up the church. Right? Only half-right. The Church Order says that the minister is to do all these things, not only to build up the church, but also *in order that unbelievers may be won for Christ*. That is Church Order as much as having two services and electing men as elders.

How seriously is this part of the Church Order taken? If it were taken seriously, what would be happening at our services? We would have unbelievers attending our services each Sunday. Surveys show, incidentally, that the number of these are few. Members would not only be inviting unbelievers, but bringing them to the services. When unbelievers come, they would be received warmly. If we took this article of the Church Order seriously, wouldn't we make adjustments for these unbelievers — in whatever it takes to accomplish what the Church Order says?

There seems to be a feeling prevalent (at least expressed frequently), that members do not dare invite unbelievers to our worship services for fear they could not make sense out of what is going on. What does this say about taking the Church Order seriously?

Would it be a good procedure if churches would have to give an account to church visitors or to members of classis whether their services are conducive to bringing unbelievers to Christ? And to give account of what is being done to get unbelievers to come to church to hear the gospel? We ask about many other aspects of the Church Order. Why not this one?

I do not mean to give the impression that none of our churches are making serious efforts to bring unbelievers to Christ. Many are. Many are involved in Congregational Evangelism Training, Coffee Break Ministry and other programs.

What I am advocating is that our ecclesiastical assemblies — consistory, classes and synod — ask as many questions of our churches about following the Church Order articles dealing with evangelism as about other articles of the Church Order.

EVENTS

Prison fellowship calls for reforms

WASHINGTON (EP) — Prison Fellowship, the international Christian ministry for inmates, ex-offenders and their families, said more than half of the nation's prison inmates should not have been jailed. "A total of 52 percent of all prison inmates in the United States are in for non-violent offenses, and warehousing these inmates is the greatest cause of overcrowding today," said Charles W. Colson, founder of Prison Fellowship.

Colson made his statements in releasing a new issue paper which calls for reforms in the American criminal justice system. "Fifty-two percent of all inmates are non-violent, but are costing billions of dollars in taxpayer funds," he said. The issue paper suggests 11 alternatives to prison and states that "it is our conviction that the best hope for lasting humane criminal justice reform lies with American Christians."

"Such reform will come when Christians examine the Scripture and realize that prison is nowhere used for punishment of crimes. Rather, whenever practicable, restitution is the Scripturally mandated form of punishment, and reform of the offender is central to its purpose." Prison Fellowship issued the paper, based on reports from 110 Christian committees across the United States which it has organized.

The paper suggests the following alternatives for the non-violent offenders: restitution, community service, house arrest, probation and contract probation, deferred sentencing while the offender undergoes treatment, suspended sentences for specific periods, fines, alcohol and drug treatment, employment assistance, pre-trial inter-

vention — in which the first offender is diverted from the criminal justice system to counselling — and community dispute settlement, in which volunteers mediate cases which ordinarily would go the criminal justice system.

Colson, who served a Federal prison term for involvement in Watergate, said

a national 12-member committee on prison reform — comprised of judges, legislators, former offenders and Prison Fellowship staff has been organized and was instrumental in compiling the white paper.

Prison Fellowship noted that 25 states are under court order to relieve overcrowding and

that litigation is underway in 12 other states to prevent inhuman conditions caused by

over-crowding and mixing non-violent offenders with the violent inmates.

Pioneer drops Dutch

The official monthly publication of the Council of the Reformed Church in Canada, *Pioneer*, has announced that it is dropping all Dutch-language material from its future issues.

The decision was announced by editor Rev. Cor Bons in a July-August editorial. He wrote: "From now on, we will explore ways and means to leave all Dutch out of this magazine. I must tell you, however, that the Dutch advertisements produce a revenue of approximately \$7,000 which we

cannot do without." *Pioneer* has been published for 32 years and has a current circulation of about 2,000.

Have a coming event that everyone should know about? Why not use the Calendar of Events?

Calvin Christian School Drayton, ON

25th Anniversary Celebration

October 9 and 10, 1981, D.V.

All former and present staff, students, parents, society members and all interested persons are hereby invited to attend the 25th Anniversary Celebration to be held on Friday, October 9, 1981 in the auditorium of the P.M.D. Arena Complex, Drayton, ON.

6 p.m. to 7 p.m. — Social hour

7 p.m. — dinner

8:30 p.m. Program — Keynote speaker: Dr. Gordon Spykman

Open house: 2 p.m. Saturday, October 10, 1981 in the Calvin Christian School.

For dinner tickets and/or anniversary booklet please call: 519-638-2102 or 519-638-2784 or 519-343-5883 (by September 12, 1981)

Accommodations available upon request. Call one of the above numbers or write to: Box 17, Drayton, ON N0G 1P0.

DUTCH CLASSES

Do you want to learn Dutch? The Hamilton Holland Club offers Dutch for ages 6 - adult. Beginners, advanced and a High School Credit course.

Registration: Sept. 12, 10 a.m. - 12:00 noon
Place: Calvin Christian School, 547 West 5th St.
Cost: Club members - \$5.00, refundable upon completion of the course.
Non members - \$10.00, with \$5.00 refundable upon completion of the course.

Classes begin Saturday, Sept. 19, 9:30 - 12:00 noon. The High School Credit course is on Thursday evenings.

LET'S PLAY CHESS

Editor: Pete Layer

1982 CORRESPONDENCE CHESS

Any reader of *Calvinist Contact* is invited to participate in the 1982 series starting in the late fall. Please drop a line to me, Pete Layer, by September 30 (postmarked) if you would like to participate. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too highly.

For those who are not familiar with Correspondence Chess, here are some comments to help you decide if you would like to join the 1982 Series.

1. Correspondence Chess is played by first class mail.
2. You have 48 hours to reply to your opponent's move, that's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make obvious mistakes, but that goes for your opponent's too. It does happen, so one still has to be careful.
5. It takes only a few minutes and one postage stamp per move.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries.
8. Results will be published as they become known.
9. There is no obligation to play in the finals if you win in a group.
10. You don't have to be an expert at the game, to join in with the *Calvinist Contact* Correspondence Chess Championship.

CHANGED DEADLINES FOR SOLUTIONS

May problems: #872-875 non-Ontario residents — Aug. 10, 1981 (I hope you sent it in as soon as the postal strike was over.)

June problems: #876-879, Ontario residents — Aug. 10, 1981 (See note above). Others — Sept. 20, 1981, if you received problems in mail after strike was over.

July problems: #880-883, (See *Calvinist Contact* dated July 10 or Aug. 21). All solvers — Oct. 10, 1981.

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CALENDAR of EVENTS

Ontario	
Sept. 19	24th Annual Christian Reformed Sundayschool Convention at the Meadowvale Community Church in Mississauga, ON. Registration at 9:00 a.m.
Oct. 16, 17	Committee for Justice and Liberty: Annual Meeting. Theme: "Hope in a Disabling World." Oct. 16, 8:30 p.m., speakers: Mary Jo Laddy and Leslie K. Tarr. Cost: \$1.50 (free for C.J.L. members). Oct. 17, 9:30 a.m. - 4:00 p.m., workshops, discussion, luncheon, business meeting. \$5.00 for members, \$7.00 for non-members. Location: Warden Woods Community Centre, 74 Firvalley Court, Scarborough.
Nov. 6 & 7	AACS 25th Anniversary, Toronto celebrations.

Miscellaneous

Sept. 17-19 International Christian Education Association Newfoundland Sunday School convention, St. Johns, NF.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Sept. 4	Wed. Sept. 2	Fri. Aug. 28-10 a.m.	Thurs. Aug. 27-10 a.m.
Fri. Sept. 11	Wed. Sept. 9	Fri. Sept. 4-10 a.m.	Thurs. Sept. 3-10 a.m.
Fri. Sept. 18	Wed. Sept. 16	Fri. Sept. 11-10 a.m.	Thurs. Sept. 10-10 a.m.

Books

Church history

Analysis of "modern" Christianity

Catholicism and Modernity: Confrontation or Capitulation, by James Hitchcock; The Seabury Press, New York, N.Y.; Thomas Allen and Son Ltd., Markham, ON; hc. 250 pp.; \$17.95. Reviewed by Harry Antonides, Toronto, ON.

The modern Christians who propagate the secular re-interpretation of Christianity seem to be overtaken by a kind of deathwish. They are forever criticizing the church for its failures, and they behave as if all unbelief can be traced to the church's deficiencies. At the same time, they speak unkindly about those Christians who insist that there is something unique and permanent about the Christian religion. They are also given to a naive and wrongheaded interpretation of various revolutionary movements in the world.

Professor James Hitchcock, who teaches history at the St. Louis University, details the inner deterioration of the Roman Catholic Church of the U.S., especially after the Second Vatican Council (1962-65). This Council was presented — wrongly, as the author documents — as the signal for an all-out attempt to rewrite the church's agenda in conformity with the secular worldview. The spokesman of this "renewal" movement often occupied strategic positions in the church bureaucracy and were adept at exploiting the media technique in favour of their own position. Hitchcock insists that, despite their appeal to democracy and the grassroots, they were elitist and intolerant of the ordinary church members.

Hitchcock describes the modernist mentality as therapeutic, a type of thinking that grants "sovereign authority to self which is intolerant of all limitations imposed from the outside." It has produced a "supermarket religion," Hitchcock writes, whose

adherents "pick and choose what they find attractive, hurry home with their purchases, and try them out in infinite varieties of combinations." He describes the church as a "perpetual motion machine," pre-occupied with social action and politics as the new "calling" with its own shibboleths of the

right causes and correct thinking.

This is a refreshing defence of the Christian faith written from the Catholic perspective. Its lucid analysis in support of true spirituality helps to test the spirits of our time. It is also a masterful exposition of the intellectual fuzziness and moral bankruptcy now

rampant in the Roman Catholic Church. Much of the same thing can be said about the Protestant churches.

This book deserves to be placed at the top of your "must" reading list. It will help you to make sense out of the ecclesiastical confusion in North America.

Evangelism

Church as mission

No Church is an Island, by David S. King; The Pilgrim Press, New York, N.Y. 1980; McGraw-Hill Ryerson Ltd., Scarborough, ON.; pb., 133 pp.; \$8.50. Reviewed by Rudy W. Ouwehand, Cobourg, ON.

In presenting many case studies of church renewal, particularly in the urban setting, King asserts that the Church must look beyond its own walls and be concerned with what is happening in the world. "Where there is no vision, the people perish," he says, intentionally mis-spelling "perish." He adds that, "Pre-occupation with the inner life of the parish allows us to believe we are the church of Jesus Christ even though we have lost contact with his vision for the world." The ministry of the church must be expressed through the co-operative use of the talents of every member, not only the ordained ones. The church must plan to grow and to find its purpose in meaningful outreach to, and participation in, its own community.

The large number of case studies presented gives the book a broad spectrum of solutions that various churches have found to the problem of introversion. Although the studies are interesting, each one in its own right, there are really too many of them and they become tiresome and repetitive. The particular solution found by one church may not necessarily be suitable for the situation of another church. Each church must find its own unique solution as it struggles with the issue of relevance to its community. The early sections of the book which deal with the problems in a general way, and the last chapters which give suggestions on planning and resources are more useful in helping the leaders of other churches come up with their own unique solutions.

This is not a book which everyone will have the patience to read. It can be helpful, however, to church leaders, both clergy and laypersons who are seeking to give their local churches a more expressive voice in their communities.



People Without a Homeland: The creation of the state of Israel caused many of the 5 million non-Jewish inhabitants to lose their native rights and their homeland as well. Many of them are now exiles in foreign lands, unaccepted by both Jews and Arabs. Now they are fighting to regain their land any way they can and they are called terrorists. Their suffering lacks the attention that has been given to the Jewish cause. Yet they are people with needs.

The Palestinians is a reporter's account of the "Palestinian problem," "an attempt to redress our balance of perception" of the other side of the Middle East crisis.

The book focusses mainly on the Palestinians in exile in Lebanon. The authors come to the conclusion that "the conflict in the Middle East will be solved only when Palestinians and Israelis are able to work out their joint salvation with each other." That, they believe, is possible.

The Palestinians by J. Rimbe and Donald McCullin; Van Nostrand Reinhold Ltd., Scarborough, ON, 1980; 256 pp., hc. with many full page photographs; \$32.50.

Eschatology

Doomsday predictions are usually out of focus

Fear, Faith and the Future: Affirming Christian Hope in the Face of Doomsday Prophecies, by Ted Peters; Augsburg Publishing House, Minneapolis, MN, 1980; 124 pp.; \$3.95. Reviewed by John Kerssies, Sarnia, ON.

Ted Peters is an Associate Professor of Systematic Theology at the Pacific Lutheran Theological Seminary and the Graduate Theological Union in Berkeley. *Fear, Faith and Future* deals with eschatological themes in a way that few books do.

It becomes quite evident that Peters is not very enthused about the theories advocated by modern pre-millennialists: "Modern millennialists assume that our world is dispensable, that it has nothing to do with our salvation, and therefore they overlook the important scriptural teaching about God's love for this world."

Peters advocates what he calls a "proleptic eschatology," prolepsis meaning anticipation. By a proleptic eschatology, Peters understands an eschatology, or study of the end times, which actively anticipates the final future of the kingdom of Christ. It's an eschatology which not merely prescribes the way things will be, but one that motivates to action. He believes that eschatology must be based on

the promise of God's future fulfillment of all the things revealed in scripture.

In this book you will read little about the signs of the times, the status of the state of Israel, or the controversies concerning the Millennium. But we do read about things such as consumerism, world hunger, the problem of overpopulation, and the energy question. Peters discusses all these themes, not in abstract theological terms as to what the Bible prescribes will happen, but in terms of the calling of the Christian to live out in faith, the response to world hunger and the energy crisis, for example, as he anticipates the final future and lets the vision of the final future determine how he is to act today.

One can detect in this little

booklet a note of biblical optimism and hope. Peters does not bring us to the brink of despair, as so many works in eschatology tend to do, but he challenges us in faith and hope to keep our eyes focussed on Jesus Christ. I agree with one

reviewer's evaluation (Victor C. Ferkiss), when he writes about this book that it is "A timely and stimulating approach to infusing Christian hope into realistic discussion of the current global crisis — highly worth reading."



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